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ULSTER JOURNAL OF ARCHÆOLOGY

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ARDBOE CROSS, COUNTY TYRONE.

ULSTER JOURNAL

OF

ARCHÆOLOGY

Seal of Hugh O'Neill, King of Ulster.

VOLUME IV.

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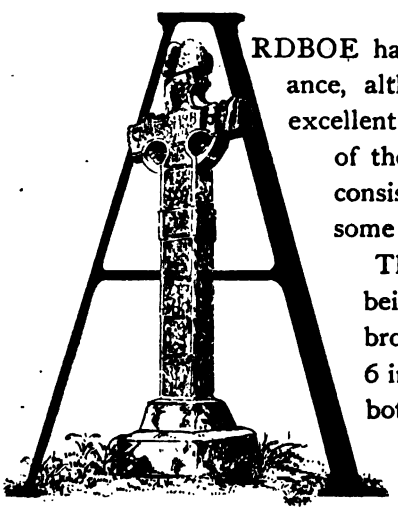
ULSTER JOURNAL
OF
ARCHÆOLOGY

VOL. IV. OCTOBER, 1897. No. 1.

Ardboe, Co. Tyrone: its Cross and Churches.

BY FRANCIS JOSEPH BIGGER AND WILLIAM J. FENNELL.



ARDBOE has still a number of ecclesiastical remains of importance, although much ruined. The cross alone is in an excellent state of preservation, and may be considered one of the finest high crosses in Ireland. The group of ruins consists of an early church, a later church, the cross, and some fragmentary remains of domestic buildings.

The cross stands about 18 feet 6 inches high, the arms being about 3 feet 6 inches wide. The shaft is 23 inches broad and 14 inches deep. The lower base stone is 3 feet 6 inches wide and the upper stone 2 feet 2 inches wide, both together being 3 feet 6 inches high. The top stone of the cross fell off about 1817, and the upper portion, including the arms, fell down in 1846. The restoration was carefully carried out by Colonel Stewart of Killymoon, so that at the present time the cross stands in a well-preserved state close to the gate of the old churchyard. The top stone is somewhat weather-worn, and an upper portion of the nimbus is wanting. The upper parts of the arms urgently require some attention to preserve them from the effects of water and frost; and unless this attention is soon given, this fine monument will part with some of its beautiful sculpture.

The eastern face is divided into panels, the lowest of which depicts Adam and Eve; the second, Abraham offering up Isaac; the third,

Daniel in the lions' den; the fourth, the ark borne along; the fifth, the resurrection; the sixth or central panel represents Christ coming in judgment surrounded by angels, beneath the central figure being a pair of scales.

The west face is also divided into panels, the lowest one representing the nativity; the second, the adoration; the third, the driving of the money-changers from the temple; the fourth, the triumphal entry; the fifth, Christ taken prisoner; the sixth and central panel shows the crucifixion.

The north side is also panelled, the lowest of which represents the holy baptism; the second is Moses; the third, the two women disputing about the children before Solomon; the fourth is King Solomon ordering the child to be cut in two; the fifth is doubtful.

The south side represents—first, Cain slaying Abel; the second, David rescuing the lamb; the third, David slaying Goliath; the fourth, David and Saul reigning under one crown; the fifth looks like symbols, but is uncertain.

The following very interesting letter was written by the late Bishop Reeves, when Rector of Tynan, to Christopher Treanor at Ardboe. It has been reproduced in a small *Guide to Ardboe* by James E. Treanor, which also contains some information about the details of the cross which we have made use of. We must also express our indebtedness to A. Treanor, the present owner of the soil, for his courtesy and kindness on the occasion of our visits.

Copy Letter from Rev. William Reeves to C. Treanor.

THE RECTORY, TYNAN, *30th November, 1869.*

To Mr. Treanor, Ardboe.

MY DEAR SIR,—I myself made a pilgrimage many years ago to the old Cross of Ardboe, when I was fresh in the incumbency of Ballymena, ere my tastes had broken out in a love for antiquities.

I copy all that is said about it in Archdale's *Monasticon*:—

"In the Barony of Dungannon, and two miles west of Lough Neagh, a noble celebrated monastery was founded here by St. Colman, the son of Aid, and surnamed Macaidhe; his reliques were being preserved in the Abbey, and Festival is kept on the 21st February.

"A.D. 1105.—Monchad O'Flarthican, Dean of this Abbey, and a doctor high in esteem for his wisdom and learning, died in pilgrimage in Armagh.

"A.D. 1166.—Rory MaKany Mackillwarry Oilloona did so destroy this Abbey by fire that it immediately fell to decay, and was scarce visible in the time of Colgan the Franciscan. However, there still remains here the walls of an old church, with a cross, in good preservation, about 25 feet in height, on which are several inscriptions.

"Ardboe is now a poor village near the River Ballinderry, which falls into Lough Neagh." Page 678.

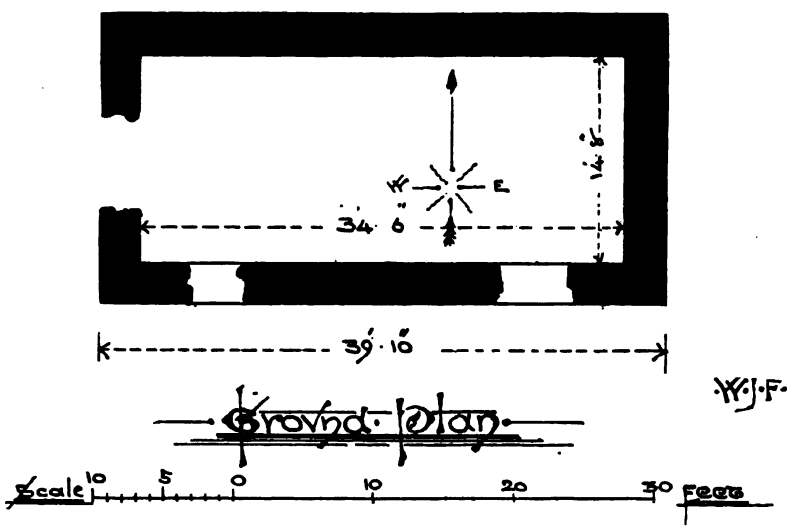
I am sorry the details are so meagre; but the County of Tyrone is particularly barren in ecclesiastical records or authorities; so that one must be content with a few dry crumbs. I don't know any other book which touches the spot.

I remain, dear Sir, yours very truly, WILLIAM REEVES.

The remains of the older church at Ardboe lie a few hundred feet to the north of the later church, and at a little distance look more like a clump of wild bushes than a ruined church.

The door was in the west gable, but all its dressings have disappeared. The walls are not more than nine feet six inches high at the highest point, and in many places are much less.

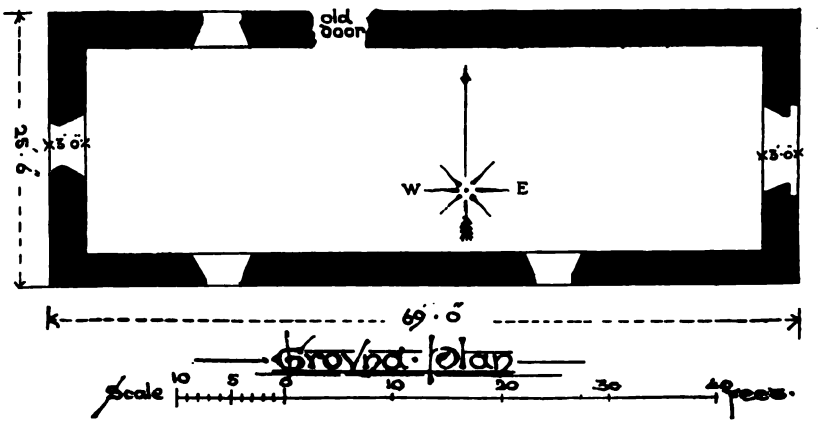
The breaks on the south wall, shown on the plan, are not to be regarded as proofs of windows; nor is the want of such on the east



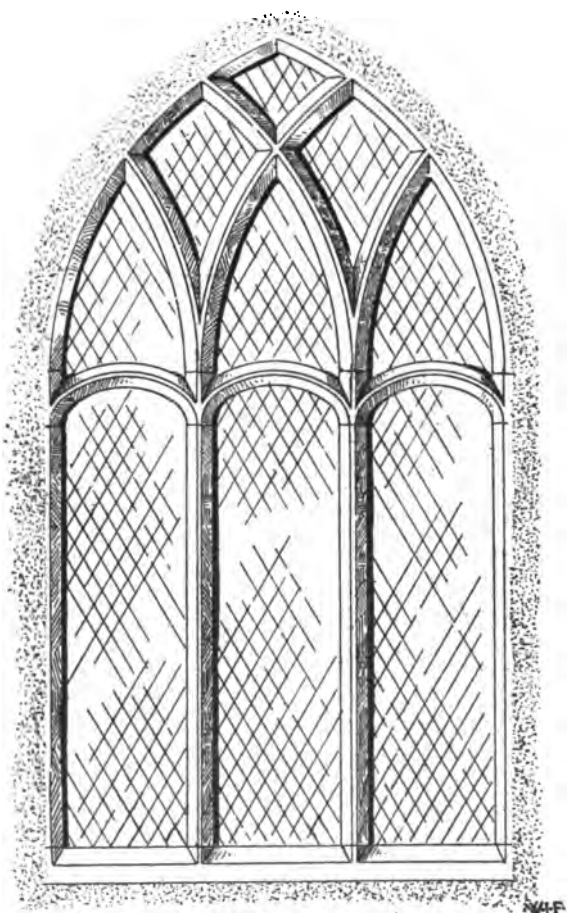
THE OLD CHURCH, ARDBOE.

wall to be taken as evidence that no window existed, as in all probability the sill was at a higher level. Other measurements are given in the ground plan annexed.

It is a curious thing that there are now no graves about this old church, whilst the later one and the graveyard around it are full to overflowing. When cultivating the field around the ruin, some years ago, the farmer disinterred several skulls and some bones, which were carefully buried at the east wall again. This church has all the appearance of being an eighth or ninth century erection; but the absence of the original doors and windows makes this estimate problematical.



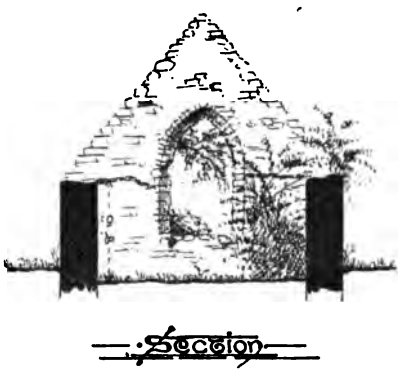
THE LATER CHURCH, ARDBOE.



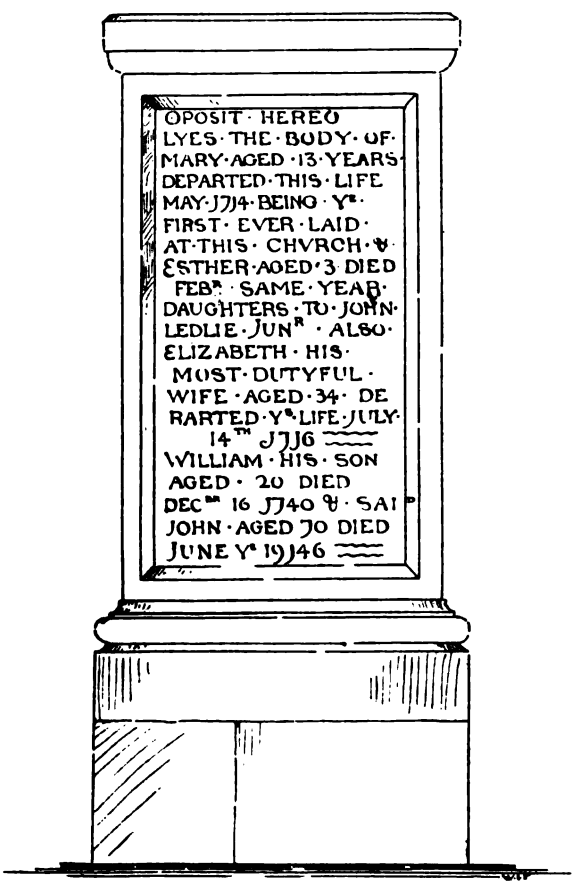
The Old Chancel Window

NOW IN THE PARISH CHURCH

The later church sits in the centre of the present crowded graveyard; but it, too, has lost all its cut stone, which deprives it largely of the tokens by which its age might be known—still, sufficient remains to place it not earlier than the sixteenth century. The east window was removed and fitted into the present parish church when it was built about 1714, as stated in a mural tablet built into its south wall, a drawing of which is here given. The old oak door was also used in a like manner. The giving up of the old church and the erection of the present one was occasioned by the inconvenient distance of the former to most of the parishioners. This window, although not now of its former full size, bears the appearance of a sixteenth or early seventeenth century window.



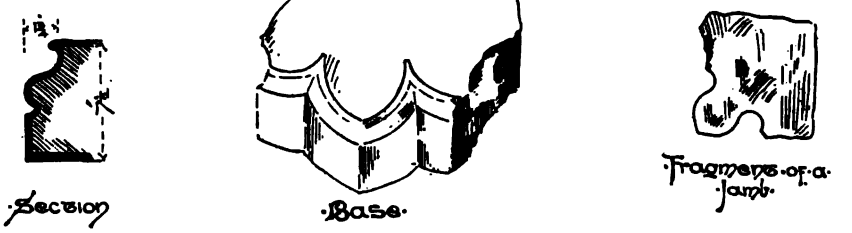
THE EAST GABLE OF LATER CHURCH FROM WHICH WINDOW WAS REMOVED.



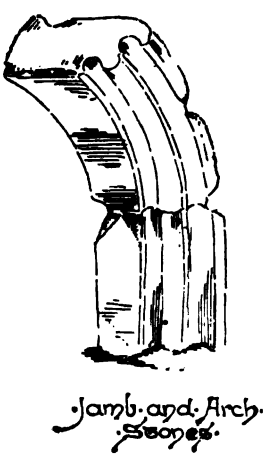
MURAL TABLET ON SOUTH WALL OF ARDBOE PARISH CHURCH.

The present church was consecrated by Dr. John Stearn, Bishop of Clogher, under commission from the Primate, Dr. Thomas Lindsay, on the 25 Sept., 1723. The Rectories of Ardboe and Clonoe were united in 1674 by Primate Margetson, and so remained until 1708. The advowson was granted to Trinity College by King James in 1610, but the Primate presented to Ardboe from 1686 until 1825, when the presentation was resumed by the college.

Near the older church is a singular piece of masonry like a great retaining wall, four feet six inches thick on the top, holding up the edge of the field where it steps down to the flat shore of the lough, on which side it is like three sides of a rectangle, and evidently formed some portion of a monastic building. The masonry is very strong, solid, and well built, but beyond the rubble walling has no special feature. There are also traces of artificial ponds on the edge of the lake, but of what age cannot now be definitely stated.



WROUGHT STONES FROM THE OLD CHURCH, ARDBOE.



The old carved stones in the garden of A. Treanor, the farmer living near the church, may have come, as he positively states, from the older church; but if so, they must have been later insertions, being thirteenth century mouldings. The annexed drawings represent some of these stones, now carefully preserved; and it may be here stated that every assistance will be given by A. Treanor in their restoration to the original church, and the conservation of that very interesting building now rapidly tumbling into a heap of stones, if some help and guidance is afforded by those interested in the preservation of our ancient monuments.

The following list of the Rectors of Ardboe has been supplied by the Rev. W. A. Reynell:—

1603, 7 Novr., George Lee, Fellow T.C.D., 1603; Dean of Cork, 1605; died, 1628.

1615, 23 May, Robt. Jackson.

1617, Gilbert Sutton.

1619, 19 June, Robt. Maxwell, Fellow T.C., 1617; Bp Kilmore, 1661; died 16 Novr., 1672.

1623, 18 Feb., Henry Leslie.

1632, Abel Walsh.

1625, 2 June (John?) Binns, Fellow T.C., 1617; Chancellor Ch Ch Cath., Dub: 1621-7.

1632, William Darragh, died in the Rebellion of 1641.

1663, 9 May, Tempest Illingworth.

1686, 12 June, William Delgardao, presented by the Primate, as were his *nine* successors in Clonoe.

Thomas Wilkinson.

1682, Edward Walkington, Fellow T.C., 1676; Bp Down and Connor, 1695.

1695, Christophilus Jenny.

1724, George Berkeley, Sch.T.C., 1707; Fellow, 1717; Bp of Cloyne, 1733; died 14 Jany, 1753.

The above officiated in the old church in the graveyard, the following in the present church:—

1724, Wm. White.

1727, Honble Chas. Caulfeild, d. Jany, 1768.

1768, Thos. Ferguson.

1773, John O'Connor.

1794, Richd. B. Vincent.

1804, Francis Hall.

1832, John Darley, Fellow T.C., 1823; died 4 Decr., 1836, aged 37.

1837, John Thos. O'Brien, Fellow T.C., 1820; Bp Ossory, 1842.

1842, Thomas M'Neece.

1863, Wm. Lee, Fellow T.C., 1839; Archdeacon of Dublin.

1864, Wm. de Burgh, D.D.

1867, Thomas Jordan, B.D.

C. L. Garnett, A.M.

1894, 20 March, William Dancy.

Pascal Ducasse, held Arboe with Ardtrea, 1724–30, as also Jno. Robt. Berkeley, 1732–42; Fellow, 1724; died 1787.

A Flint Implement from Ballycastle.

By W. J. KNOWLES, M.R.I.A.

A SHORT time ago I became possessed of a flint implement from the neighbourhood of Ballycastle, which had been known to several local collectors for a long time, but which no one was able to obtain, as the owner refused to sell it. Like others, I had frequently seen this implement, but was also unable to tempt the owner to part with it. I called at his house lately when I was passing in that direction, but without any hope of obtaining the desired object, when, to my agreeable surprise, I found the gentleman had changed his mind and was willing to sell it, as he said he was getting old, and had no one to whom he could leave it. When we had settled on the price, I asked him to give me all the information he knew regarding its past history, and he informed me that it was found in the townland of Carndoo, not far from the town of Ballycastle, about eighty years ago, along with two other slightly smaller implements of the same kind; that the one now being described had been in the possession of his family ever since, but that the other two had been lost through lending them to neighbours for the purpose of curing cattle. The implement which remained in his possession, and which I bought, is a large spear or lance-head of flint of the leaf-shaped kind, and is $7\frac{7}{8}$ inches long, $3\frac{1}{8}$ inches broad at its widest part, and about an inch thick along the greater part of the central ridge. It is boldly worked and has a decided character of stoutness, being thus unlike our ordinary large spear-heads, which are generally delicately worked and thin. It is shown in Fig. 1. I also show in Fig. 2 another stout flint spear-head somewhat smaller than Fig. 1, but displaying very similar bold workmanship. As the shape of the two implements is very much alike, which may be seen by reference to the figures, I have often thought that the object shown as Fig. 2

may be one of the two missing implements referred to. I bought it from a dealer in Ballymena who travelled widely in search of antiquities, and who often purchased from pedlars and smaller dealers in different districts. He told me that it came from Co. Tyrone; but now, when I reflect on the considerable quantity of flint and other stone implements which he would have at different times, and that he never labelled his articles, I can very well imagine how a wrong locality might be given in mistake. I know he went often to Ballycastle to purchase articles from ragmen and pedlars in

Fig. 1

Fig 2

that neighbourhood, and I now suspect that, instead of coming from Co. Tyrone, the implement in question more likely formed one of the group of three found near Ballycastle, and that it was sold by some person who borrowed it to cure his cattle. The only objection to this theory is that the implements differ slightly in shade of colour; but then it is probable that two such massive spear-heads, which, after being manufactured, are still in parts an inch thick, would not be made from flakes struck from the same core, but from different blocks

of flint, and, if so, the difference in the shade of colour is easily understood. The two implements, when compared, would give one the impression that they had both been made by the same workman, but if found in widely different localities, there is difficulty in accounting for their being so much alike both in shape and style of workmanship.

In reference to the use of flint arrow and spear-heads in curing cattle, I had recently an account from a man now well up in years, who lives about three miles from Ballymena, of how cattle-curing was done when he was a young man. He had a neighbour, a very respectable farmer, who was a cow doctor, and who had a considerable number of beautiful flint arrow-heads, by means of which he effected cures in the case of cattle which were ill. This cow doctor invariably found that the animal was either "elfshot" or "dinted," or it might be suffering from both troubles. When "elfshot," I suspect the arrow had pierced the hide; and when "dinted," I imagine there was only an indentation, which the doctor could feel as easily as the holes. When he was called in to see a cow which was ill, he would feel the hide all over, and find, or pretend to find, holes or indentations, and would call on anyone present to feel them. He would then assure the owner that he would very soon cure the cow. My informant told me that the man's usual expression when he found the holes was, in his own local language, "Begor, we hae found the boy noo," meaning that he had found the cause of the beast's ailment. Some gruel would now have to be prepared, into which he would put a few of his arrow-heads, a piece of silver, usually a sixpence, and he would also add some sooty matter which he had previously scraped from the bottom of the pot. When all had boiled well together, and was ready for use, he would take a mouthful and blow it into the animal's ears, another mouthful and blow it over her back, and then he would give the remainder to the cow to drink, and would go away, assuring the owner that she would soon be better. I understand he was generally successful in effecting cures, and was held in high estimation as a cow doctor. My informant said he was often sent for by Lord Mountcashel's agent, when he lived in Galgorm Castle, to prescribe for cattle which were ill. There must, however, have been sceptics in those days, as I am told that the poor cow doctor was often jocularly asked to examine a cow that was in perfectly good health, and that there was considerable merriment when he pronounced her to be both "elfshot" and "dinted."

The implements generally used to cure cattle are the smaller

arrow-heads. I had not previously heard of any implements so large as those figured having been used for that purpose; but then large implements are comparatively scarce whilst the others are plentiful, which may account for the smaller kinds being more generally connected with cures.

Although we have various kinds of flint implements besides arrow-heads, we scarcely ever hear of their being employed by cow doctors. On one occasion a countryman showed me a small box of arrow-heads which, he said, he lent to the neighbours to cure cattle, and among the lot was one of those small objects which antiquaries in Co. Antrim call flint knives. He considered this to be as efficacious as the arrow-heads; but these implements in some cases have a resemblance to arrow-heads, and similar objects in England are known as single-winged arrow-heads. Coming from Ballycastle some time ago I exhibited a polished stone axe, locally known as a "thunderbolt," to my fellow-passengers, and one of them told me that such objects were used in curing cattle. In addition to a somewhat similar process of preparing gruel to that already described, he said the cow doctor had to get a sixpenny loaf and a pint of whiskey for himself, and that, after administering the medicine to the cow, he marched round her with the loaf in one hand and the bottle in the other, repeating to himself—

"A'll tak' my bite an' A'll tak' my sup,
An' A'll cure the coo wi' the rotten grup."

This is the first instance that has come to my knowledge of a stone axe having been used for curing cattle, and it would be interesting to know whether anyone else has heard of such an object being employed for that purpose. The lore on this subject is not, I am sure, so far forgotten but that many of your correspondents may be able to give further information regarding the implements formerly used by cow doctors in their various neighbourhoods.

Notes on Irish Ethnology.

By JOHN M. DICKSON.

No. II.

IN a previous number the writer drew attention to the confusion of ideas that exists concerning the ethnology of these islands, as shown by the frequent allusion, by writers otherwise well-informed, to "Celtic temperament, &c., &c.," when they refer to the characteristics of the dark and comparatively small race (the *Firbolgs* of Duald MacFirbis) from which most of the Irish population is derived, as well as that of the Western Highlands of Scotland and South Wales—the race named by Cæsar *Iberii*, in its nature essentially southern, easily excited, subtle and imaginative, and racially so distinct from the Celt, that, in comparison, Saxon, Norman, and Celt might be classed as brothers of one family.

The writer referred this race to some original starting-point near the Mediterranean, from which it had spread northward while these islands were still included by the continental coast-line that extended, during pliocene times, from the Equator to the Shetlands; and he further ventured to suggest that the Berbers, the white race of North Africa, are its most typical representatives at the present day.

Very similar views were stated more fully by the president of the anthropological section in his opening address at the meeting of the British Association in September last; while in February of this year, in Dr. Douglas Hyde's lecture on Irish folk-lore, a confirmation of them was given so interesting as perhaps to justify a return to the subject, viz., the frequent occurrence of the *lion* in Irish folk-lore. Dr. Hyde said, "Where does the lion come from in these stories? We constantly find him in Irish folk-tales, and it appears to be an Eastern rather than a Western trait. If so, it would seem to me a presumption that the new theory of the Aryan race having sprung from the North of Europe, instead of from Asia, is incorrect?"

But why, it may be asked, seek for the lion in Aryan tradition at all, when a much more obvious source is at hand? What is more probable than that the aborigines had brought the recollection of the lion with them from Africa, its native habitat? In fact, these tales being of enormous antiquity, the lion is found just where he might be most expected, and supplies a valuable link in the chain of evidence.

This oversight on the part of Dr. Hyde seems all the more surprising, as he has devoted so much study to the subject, and is perfectly aware of the relations the two races have borne to each other in Ireland, as he said further on—"The difference in the folk-stories, not of Ireland and the Highlands alone, but of the various provinces and districts in Ireland itself, is actually due to racial differences; in other words, that those spots of Ireland where the primitive European races (ousted thousands of years ago by the Aryan-speaking Gaels) still survive most strongly, have a different selection of folk-lore from those of their masters." This is a most interesting difference, indeed, and one that had been observed independently by Larminie, another labourer in the same field.

Now, although the correction of popular errors generally might prove too heavy an undertaking for this journal, there is another to which some reference may be made, as being related to the matter in hand, viz., that the English population is of necessity mainly Anglo-Saxon! We know that Cæsar found most of England occupied by tall fair-haired "Celti" less than two thousand years ago, while the small dark-haired "Iberii" had been driven to the outskirts. It is inconceivable that while the feebler race has held its ground till the present day in Wales, the stalwart Celti, who had penned them among their sterile mountains centuries before the Roman invasion, should themselves have been unable to survive. It is not so in fact; the bone and sinew of England are largely Celtic still. The Saxons established themselves chiefly in the Southern and central counties, and made little impression on the type north of the Humber, so that the big men of Yorkshire, Durham, and Northumberland are almost as purely Celtic to-day as their congeners across the Scottish border. There is no record of any extermination of the English people during the Saxon occupation, and even had that conflict been more sanguinary than anything recorded of it, a fusion of the races would have been the utmost result, as in those times the women of the vanquished were always reckoned among the perquisites of victory.

Race being the key to history generally, and more especially so in those times of turbulence when physical prowess was the first essential to supremacy, it was inevitable that, when the Celts reached Ireland in force, these hardy Northerns, robust of mind as well as body, high-handed and self-reliant, should take and keep all that they desired in the country; and accordingly in the earliest records we find the large fair-complexioned Gaels (or Celts) ruling the roast, while the poor natives seem to have sunk to a condition of serfdom, being contemptuously lumped together as "kerne," much like the "meere Irish" or "wood-kerne" of Elizabethan times, whose proprietary rights and whose lives seem to have been about as much regarded then as those of the Matabele are at the present day, to judge from the literature of the period, of which we may quote as an instance a pamphlet written in London in 1610 by one Blennerhasset, in which, among the various inducements held out to English adventurers in Ireland, we find the following:—"Art thou a gentleman that takest pleasure in hunt?—the fox, the wolf, and the *wood-kerne* do expect thy coming!"

An interesting proof of the position held by the fair-haired Celts in early historical times is to be found in the frequent occurrence of *Roe* and *Finn*, as attached to the names of provincial chiefs; while in the apocryphal genealogies we find the title Finn (fair) recurring constantly all the way up to Noah! including Eber-finn himself, one of the three sons of the fabulous Miledh. The latter, of course, proves no more than that the compilers of these genealogies had learned to look upon the fair and tall race as naturally superior—a sort of "Brahmin caste" who were rulers by right, and had been so from time immemorial.

The inferior position now held in the world by these Turanian peoples is not due to any deficiency of courage on their part, but rather to a want of that power of organisation and cohesion that would have enabled them to sink minor jealousies in order to carry through any national purpose requiring combined and continuous effort. No one, for instance, would accuse the Western Highlanders of Scotland of cowardice—on the contrary, they are among the bravest soldiers in the world—yet it was chiefly this clan-jealousy among themselves that wrecked the Jacobite cause at Culloden.

To the student anxious to penetrate the darkness that shrouds Irish history before the introduction of Christianity, the various "Annals" hold out, for a few centuries at most, a poor rushlight of

tradition, which soon flickers off into a mere will-o'-the-wisp, to leave him floundering in a trackless bog of mythology. Fortunately, there remains one reliable landmark in the well-known passage in the "Annals of Tigernagh," written in the eleventh century A.D.: "*Omnia monumenta Scotorum usque Cimboeth incerta erant.*" The author of these annals, honest man, was evidently troubled with a conscience rather above his business, and he felt that he must really draw the line somewhere. In drawing the line at the reign of Cimboeth, or 1,400 years before his own times, during 1,000 years of which there was only oral tradition to depend upon, he does not seem to have been unduly sceptical; yet this limit did not long confine the less scrupulous annalists who followed him. They boldly undertook to carry back Irish history to the arrival of "Miledh," said to have sailed from Spain, *via* Scythia and Egypt (!), some thousand years earlier still; and to give names and dates to all the kings of Ireland (!) during the intervening time, filling in the pictures of most of them with details of unnatural villainy too gross for the latitude of Dahomey, and yet all the while implying that their country had enjoyed a happy and heroic past.

This delusion, however, is by no means exclusively Irish; the belief in an ancient golden age is found in the mythology of every race; and although all evidence points in an opposite direction, and rather to an evolution from lower to higher conditions everywhere, the idea that a paradise lies behind us will probably remain the chronic fiction of humanity, so long at least as, to the individual, bygone troubles appear small comparatively when dwarfed by distance in the retrospect, and while the memory of age continues to dwell regretfully on long vanished scenes that may have owed their brightness chiefly to the sunnier atmosphere of youth.

The compilers of these various annals were, no doubt, most of them honest and painstaking men, who would not willingly have falsified facts within their own knowledge; but they were too ambitious, they attempted the impossible, and when their own necessarily limited knowledge failed them, they fell back upon a fund of credulity that was apparently inexhaustible.

To realise how great was this credulity, let anyone read for himself the earlier portions of the *Annals of the Four Masters* (the latest and most authoritative of them all), whose office it should have been to purge the works of previous writers of crudeness and inaccuracy,

and yet we find them gravely repeating as facts the most childish absurdities; and all this, be it observed, so lately as the middle of the seventeenth century.

The mistakes made by all these men arose mainly from a superstitious respect for tradition merely on account of its age, which led them to record as literally true the bardic stories current in their times, that, like our own nursery tales, are almost as old as the race, and may be found in all languages; and although each country has given them "a local habitation and a name," most of them started at first as religious allegories or solar myths, if not merely as romances, that had no more foundation in fact than William Tell's apple or Pope Joan.

The world was very young, indeed, before story-tellers came into request, and in the barbarous ages in Ireland, before the introduction of writing, he who had a happy gift that way, and could best drive away the *tædium vitæ* of the long winter evenings round the camp fire of his chief, was sure of both "praise and pudding;" his most successful productions in that line he was, no doubt, often called upon to repeat; they became fixed in the memories of his hearers, who, in their turn, handed them down to the following generation, and thus, in process of time, these fictions became crystallised into history.

Be it remembered, however, that these "arid annals" (as Whitley Stokes so happily named them) only record the doings of the comparatively small dominant caste who could pretend to Milesian descent—the "Gaels" (or Celts). The poor aboriginal rank and file of the country—what would now be called "the masses"—were completely ignored, as being beneath the notice of these bards and historians (save the mark!), who, indeed, have frequently recorded their opinion that any notice of such "kerne" would be a degradation of their noble craft.

However much its methods may vary, human motive remains the same in all ages, and, dependent as they were on the bounty of their semi-barbarous chiefs, we need not wonder that these "hereditary poets" found a more attractive theme in extravagant panegyric; and that, when warmed by the prospect of favours to come after some big "cattle spoil," they tuned up their "clairseachs" to sound the praises of the successful cateran, to recount the glories of his ancestors, and to attribute to himself all the heroic virtues in ample measure,

seldom forgetting to give to the virtue of munificence (as displayed in "rewarding poets") all the prominence that circumstances required.

Yet, in spite of what a witty French writer terms "their vehement reaction against the despotism of fact," it is to these "unhonoured and unsung" Turanian or non-Celtic masses that Irish character owes some of its most amiable as well as its most distinctive qualities. To them are due the respect for women and the politeness for which our countrymen are famous everywhere; theirs are the attachment to home and kindred, the cheerfulness and the piety; it was they who cast over each hill and stream of their native land the glamour of their fairy lore, before a Celt had set foot upon its shores; while in the undertone of sadness that runs so largely through Irish music we may still hear the wail of the downtrodden race.

Archæological Rambles in the Inisowen Mountains.

By ROBERT S. YOUNG, District Surgeon, L.R.C.S., Upper Tugela, Natal.

(Continued from p. 199, vol. iii.)

SHORTLY after passing the summit of the hill before we come to Bocan Chapel, on the right side of the road, is a grassy plateau, on which are to be seen the remains of an ancient stone circle. What a hoary antiquity may not these grim and ponderous relics of a bygone age represent? Tradition tells us that the sacred stones of the inner circle at Stonehenge were imported from Ireland when the Druids introduced the gloomy, sombre mysteries of their ancient religion from the then famous home of primæval faith and lore. Unfortunately the circle is far from complete, and vandalism has spared but a relic on which to dogmatise and base our theories. The platform on which this circle stood commands a fine view of the country stretching away to Carndonagh and Malin, once, no doubt, densely wooded with pine forests; and on the east we can see the blue waters of the Atlantic forming Culdaff Bay, and on a clear day the island of Jura, with its three paps; Islay, overlapping it on both sides, and the small island of Colonsay, are distinctly visible on the distant horizon.

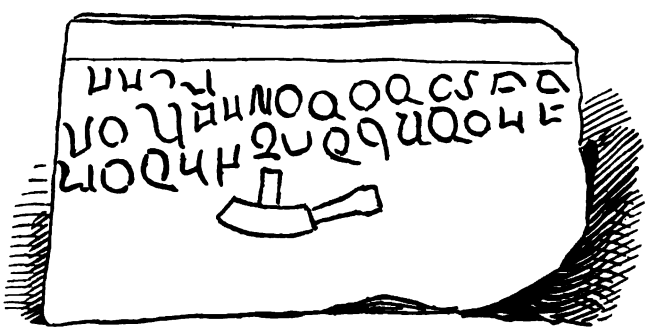
Below Bocan Chapel is the little village of Glack. A family by name of Duffey or Dooey resided here, and in their possession was handed down as a sacred heirloom from generation to generation the Bell of St. Boedan, a saint not found in the calendar. Rev. Edward Chichester, in the pamphlet before alluded to, explains the name thus—St. Boedan (Boedan means an idiot) was the deification of idiocy, idiots being regarded in Inisowen with superstitious awe. It is a bell of the old rectangular type, and the Monastery of St. Boedan, to which it originally belonged, stood on the site of Culdaff Church. There are still to be traced the rudely-hewn steps in the rock, leading down to the river, where the pious were wont to kneel and pray, holding the sacred bell aloft in their hands. Opposite the gate of Bocan Chapel a road strikes off at right angles to the main road, and, skirting the foot of the hill, reaches the village of Cashel. Here, on the left of the road, stood the Parish Church of Cloncha, which included Malin and a narrow strip of land up to Redford Bay. The church is now a ruin without a roof, and stands in a walled-in churchyard. At the north-eastern angle, close to the church wall, is the tomb of the "learned and reverend Dr. Elwood, who was for 66 years Rector of Cloncha, and who died in the year 1786, aged 91 years." In the interior, on the floor of the north-eastern corner of the church, is a curiously-carved slab, now covered with lichen and moss. Underneath this are said to rest the mortal remains of Rev. Robert Young, son of Rev. Robert Young, who was ordained in 1632 by Andrew Lord Bishop of Raphoe, and was instituted to the parish of Cloncha in 1640, and that of Culdaff in 1661. The second Rev. Robert Young succeeded his father in 1668, and, dying in 1705, left a son George, the ancestor of the family now occupying Culdaff House. On this stone we have elaborately carved by no mean artist—1, a floriated cross; 2, a sword; 3, a branch of cypress; and 4, a ball and club. It was brought over from Scotland—it is believed Iona—in a fishing boat, and exchanged for whiskey, quantities of which were at that time bartered with the Highland fishermen. The inscription on the stone is difficult to decipher, but it has been transcribed.[1] There was also a stone found with a curious (Irish ?) inscription on it (*vide* illustration).

There is a small, very ancient, and rudely-shaped cross, about 20 inches high, and a foot from the extremity of one limb to that of the other, which used to be on the gable. At the south-western angle, just outside the churchyard wall, stands the plinth of a cross. It is

[1] *Vide* illustration *U.J.A.*, vol. i., page 170; also notice by the Archdeacon of Derry, vol. ii., page 142.

about 12 or 15 feet in height, 18 to 20 inches wide, and about 4 inches thick at the top, being somewhat more below. On it are several carved figures. In the field close by is what is by many supposed to be the head of this cross, broken off by a severe storm. Others say that the carving on the plinth is of a different character from it.

About three-quarters of a mile, or perhaps somewhat less, from this ruin, not far from M'Conalogue's public-house, where this road strikes the mail car road from Moville to Carndonagh, in a field a couple of hundred yards above the last-mentioned road, stands a very rude and ancient cross, and at the other side of the *boreen* stands a similar one. The first-mentioned cross has very short arms, and, though regular in shape, is absolutely without carving or ornamentation. The second named is broader, more rudely shaped, and has on it what may have been a rude attempt at



INSCRIBED STONE FOUND IN GRAVE AT CLONCHA.

sculpture. At Baskill, where these two crosses were, stood an ancient monastery. It must once have been a place of some note, as the tradition amongst the peasantry is that when the monks marched two-and-two in procession, with candles and incense, to the cathedral church, which stood where the ruined church now stands, the head of the procession had reached the church before the end issued from the gates of the monastery. There are the remains of the foundation of this monastery on the side of the hill in front of cross No. 1, and a stone with an oblong slit in it which may have been the receptacle for the plinth of another cross. This building was burned down by The O'Doherty on account of its occupants refusing to pay the rent laid claim to. In a field a little further towards Gleneely, at the same distance from the road, are a series of small subterranean chambers excavated out of the solid rock, supposed to have

served as punishment cells for refractory monks. At the Carn side of M'Connalogue's public-house, on a steep bluff overhanging the Culdaff river, and some three or four hundred yards from the main road, is a remarkably well-preserved fort. There is another in the demesne of Culdaff House, and the mutilated remains of still another about half-a-mile nearer Carn on the hillside. Just opposite the church gate at Carn is a beautiful specimen of the ancient Irish cross, with the remains of two other similar ones, which were dug up in making the road. The bell in the church tower is believed to have been obtained from one of the vessels of the ill-fated Armada.

Above Tiernaleague House, in the woods belonging to W. Rankin, is a circle of stone, where Mass was celebrated. On the road from Carn to Clonmany, before we come to Straw's Bridge, if we turn down to the left by a road crossing the small river by a wooden bridge, we come to the little schoolhouse of Glassels. On the hill behind it, which steeply overhangs the stream, we will find two circular holes. If we look down the nearest one we will see a shaft descending for about seven feet. At the bottom of this are three oval openings carved out of the incurving sides of the shaft, which would otherwise have a cone-shaped bottom. They resemble the leaves of a shamrock, and the oval openings have rounded edges. Each of these openings leads into a circular chamber carved out of the solid rock. They would form a hollow globe were the floor not made level by large rounded stones. They intercommunicate by means of circular openings through which a boy could crawl. Their diameter would be about 10 feet. The one most remote from shaft No. 2 has in the opposite wall a similar oval opening leading to a larger oblong chamber (the "bath chamber" of Dr. Bernard, Derry), and on the floor of this opening is a small gutter. The chamber remote from this communicates with a fifth chamber, somewhat similar in shape to that last described, but having a small niche at each end; and opposite the opening from the other chamber, a short passage with two shallow niches in its walls finally leads by steps to shaft No. 2. There is nothing externally to attract one's attention to the existence of this subterranean chapel or mausoleum. It was intended as a secret place, the main entrance being covered by a large slab of stone. At Malin, on the right-hand side of the road, in a field half-a-mile further up the hill than the Rectory, is another place exactly similar to this. It is known to the inhabitants as the "Dane's House."

At the entrance to Strabreagey is the "Isle of Doagh." It is no

longer an island, being joined to the mainland by a sandy causeway. On the north-western shore of this peninsula, flanked below by two cabins, stand the few remains of Carrick-a-Braghey Castle, a ruin of great antiquity, as it is alluded to under the year 1298 in the *Annals of the Four Masters.* Some years ago, a British man-of-war was passing along the coast, and her captain thought here was a fine chance of having a bit of practice. Perhaps he had a bet on his aim with the lieutenant; at any rate they had a "pot-shot" at poor old Carrick-a-Braghey, and succeeded in giving a helping hand to the ravages of time and the elements by bringing down one tower and part of another. However, the two occupiers of the cabins did not relish being bombarded, and lodged a formal complaint against the gallant sailor, who was degraded for this wanton act of vandalism.[1]

About half-a-mile to the south-east of Carrick-a-Braghey Castle stood a very strange building known as Caisléan-na-Stucah, or "the horned castle;" the port at Carrick-a-Braghey is known as Port-na-Caisléan. This is described in the *Statistical Account of the Parish of Clonmany*, by Rev. E. Molloy, 1814, from Shaw Mason's *Statistical Accounts of the Parishes of Ireland*, as being "a horned castle built on a pyramidal rock inaccessible except at very low water, and then only by ladders, said to have been built by Phelemy Brasilas O'Doherty, to place his children in safety from the ravages of smallpox."

At Cooloart, near Malin Head, has been discovered a very ancient cave dwelling, with a kitchen-midden, remains of pottery, and a sepulchral urn or jar. Other urns have been also unearthed near Malin Hall, and are in the possession of the landlord.

At Oongal is a stone "Hill Fort," said to be of the same type, though much ruder, as the Grianan of Aileach. Not far from Malin Well was an ancient chapel or hermitage. Though a fresh water spring, this well lies so near the sea that at high tide it is inundated by salt water.

At Dunowen, near the Coastguard Station of Port-a-Hack, at the northern side of Culdaff Bay, on a projecting neck of land with sides of perpendicular rock, are the remains of a very ancient fortress, said to be named after Owen or Eoghan, son of "Niall of the Nine Hostages." On a similar and parallel neck, overlooking the sea from a height of over fifty feet, is an ancient cromleac.

[1] This somewhat improbable, and no doubt highly exaggerated tale, was told me by one of the local peasantry.

The island of Innistrahull stands out in the Atlantic a good six miles from the nearest point of the mainland. The first settlers are said to have been two brothers of the name of MacLoughlin. In one of their fishing expeditions they were driven to the Scottish coast by stress of weather, and, being hospitably received, one of them wished to marry the daughter of a petty Highland chief. Her father refused his sanction, whereupon the maiden was abducted, and became the spouse of one of the brothers. This greatly incensed the chief, and one fine day the MacLoughlins espied two boats full of armed men sailing for their island home. There was, and still is, on the island a cave, so well concealed that no one has been able to discover the secret of it, which has been handed down from generations with the utmost reticence. Here the two MacLoughlins hid, while the maiden regaled her relatives and clansmen, pretending to be rejoiced to see them, and willing to return. They at length fell asleep, from their too potent draughts, and were all slain by the two MacLoughlins, and buried in a great mound. About thirty or forty years ago, a boat-load of Innistrahull men was driven over to the Highlands by stress of weather. Several had medals from the Shipwrecked Mariners' Society. They were to be sent home after being hospitably entertained, and the clerk at Campbeltown was entering their names, when one gave his as MacLoughlin of Innistrahull Island. An aged Highland fisherman, hearing this, sprang up and said, "Ay; had I known that you were the MacLoughlins of Innistrahull, it's little you'd have got of me. They should not have been let go, the scoundrels! 'twas them that murdered our people at Innistrahull."

At Clonmany is a curious Irish manuscript in the possession of a peasant. Part of it is astrological, and part the history of the O'Donnells of Tyrconnell. It was taken to Salamanca by Red Hugh O'Donnell, but has found its way back.

These few disconnected notes on the antiquities of a remote corner of the civilised world will serve to show what ample historical material lies in many an untrodden spot. I have said nothing of the tales everywhere extant of fairies, or how at Croagh-a-Feboragh they disappointed the revenue police by giving warning and light to the illicit distillers, so that they could hide the still, worm, and *faykeling* in time.

The Seals and Armorial Insignia of Corporate and other Towns in Ulster.

By JOHN VINYCOMB, M.R.I.A., BELFAST.

(Continued from page 119, vol. i.)

OLD CORPORATION SEAL OF COLERAINE.

Coleraine.

THE COMMON SEAL OF THE CORPORATION OF COLERAINE, an illustration of which, taken from a wafer impression attached to a deed dated 1837, was given in the *Journal* for vol. i., page 114, has been the means of bringing to light the original brass matrix of this fine old seal. It is in the possession of R. Kyle Knox, LL.D., College Gardens, Belfast, whose uncle was Town Clerk of the Corporation when it was disfranchised. The seal is a circular disc of brass, beautifully engraved, and is identical in design with the Mayor's seal, but somewhat larger, and, like it, mounted as a swivel seal; the same inscription is engraved on the back, "THE GIFT OF THE HONBLE. SR. TRISTRAM BERESFORD, BARONET."[1]

It must be noted that the arms upon the modern seal of Coleraine differ from the above, being simply *the arms of the city of London, differenced with a salmon in the sinister chief*, and without the harp upon the cross (see vol. i., pages 112–115). It is to be regretted that the excellent and expressive coat of arms on the

[1] He was created a baronet in 1665, and died at Coleraine, where he was buried, in 1673.

original seal should have been set aside for that now in use. Neither the arms as anciently borne, nor those upon the present seal, appear to have been registered in Ulster's Office.

A curious relic of an old custom is, I am told, still retained in Coleraine: the ancient Curfew Bell is rung every evening at 9 o'clock, and ends by tolling the day of the month.

ANCIENT CORPORATE SEAL OF NEWTOWN.

Newtown, now Newtownards.

NEWTOWNARDS, Co. Down, an incorporated market post-town, formerly a parliamentary borough, eight miles from Belfast, situated a little beyond the northern extremity of Strangford Lough, which, previous to the reclamation of about 100 acres, formed its boundary on that side. Newtownards was anciently called Ballylisnevan, and the old name of Strangford Lough was Lough Cuan. The population in 1837 was 6,000; in 1891, 9,197.

The place has been celebrated from a very early period for the number of religious foundations in its immediate neighbourhood. In 1244, Walter De Burgh, Earl of Ulster, founded, probably on an older foundation, a monastery for Dominican friars here in honour of Saint Columba, which, on its dissolution, was granted to Lord Clandeboye, by whom it was assigned to Viscount Montgomery of the Ardes: no vestige of the building can now be traced. On the north side of the town was the cell of Kiltonga, which was supposed to have originally given name to the parish; and within five miles were the Abbeys of Bangor, Holywood, Moville, Greyabbey, Comber, and the Black Priory. James I., after the forfeiture of the surrounding territory by the Con O'Neill rebellion, granted several of the sites and possessions of the neighbouring monasteries to Sir James Hamilton and Sir Hugh Montgomery, from whom they passed to the Mount Alexander family, and from them into the family of the Stewarts,

now represented by the Marquis of Londonderry. The inhabitants of NEWTOWN, as it was then called, received a charter of incorporation from James I. in 1613, of which Sir Hugh (afterwards 1st Viscount) Montgomery was the first Provost, incorporating them under the designation of the "Provost, Free Burgesses, and Commonalty of the Borough of Newtown." Under their charter the Corporation continued to return two members to the Irish Parliament till the Union, when the borough was disfranchised. It is now under Town Commissioners.

The Town Hall, a handsome structure in Grecian style, was erected in 1770 by the first Marquis of Londonderry. The present Marquis of Londonderry presented (Sept., 1897) the title deeds of this building as a free gift to the township to be used as municipal buildings. The Free Public Library Act has been adopted, and the whole of the eastern portion of the ground floor allocated for library and newsroom.

At the foot of High Street, near the centre of the town, stands a stone cross of octagonal form, with canopied niches, built by the Corporation in 1666 to replace the ancient cross destroyed by the insurgents in 1641.

The wax impression of the old Corporation Seal, from which the annexed drawing was made, was kindly presented to the writer by R. M. Young, J.P., M.R.I.A. The seal is circular, 1⅛ in. in diameter, and bears around the margin the legend, "CORPORATION OF NEWTOWN." The crest—*Upon a wreath, a hand holding a fleur de lis*, placed between the horns of a crescent—is that adopted by Sir Hugh Montgomery, Knt., 6th laird of Braidstone, Ayrshire, who obtained large grants of land in Co. Down, and erected a handsome mansion at Rosemount, Greyabbey. He was afterwards (in 1622) created Viscount Montgomery of the Great Ardes, a title now extinct. The crescent under the crest denotes his descent from the Earl of Eglinton, this being the proper heraldic difference of a younger son to indicate his relationship as a cadet to the head of his house.

The Rev. George Hill, Editor of the *Montgomery Manuscripts*, in an exhaustive note on the subject (p. 111), quotes the statement of William Hamilton, the writer of the MSS., relative to the arms of the various branches of that illustrious family.. From this it appears that the arms of Sir Hugh, his grandfather, were altered when they (the family) were first nobilitated (1622). Some slight change was made in the arrangement of the charges on the shield, and it was

also differenced with a crescent argent, as the distinguishing mark of a second brother, or second house of the great Eglinton family. And the crest is stated to be "*an armed hand holding a flower delice, or.*"[1] In this description the author states "the very same shield and charge, Bishop Montgomery (Bishop of Meath), brother of Sir Hugh did seal with, and the like is now over the gatehouse window in Newtown." The same is carved upon the monument of the Bishop at Ardbracken, near Navan. The crest within a crescent, as on the old seal, is also carved upon the old market cross at Newtownards.

The Montgomerys of Greyabbey appear to have long ago discarded this crest for that recorded in Burke's *Landed Gentry*, viz., *On a cap of maintenance a hand in armour erect grasping a sword.*[2] The Town Commissioners have it in contemplation to provide a new seal, in which the old device of the borough will be incorporated and perpetuated.

Antrim.

ANTRIM, a market town in the county of the same name (formerly a parliamentary borough), seventeen miles from Belfast, on the great road from Belfast to Derry, situated on the banks of the Owen-na-vallia, now called Sixmilewater, within about half-a-mile of the north-eastern portion of Lough Neagh. Population in 1891 1,965; in 1836, 2,655.

This place was anciently called ENTRIUM, ENTRUMNIA, or ENTRUM NEAGH, signifying, according to some writers, "the habitation upon the waters," probably from its contiguity to Lough Neagh (this lake had been called Lough Sidney in Queen Elizabeth's time). The earliest notice of the place occurs in the year 495, when Aodh, a disciple of St. Patrick, founded a monastery here, which was destroyed during the Danish incursions, and of which no further mention appears until the foundation of Woodburn Abbey, to which it became an appendage. Sir Robert Savage, one of the earliest English settlers, in a sanguinary battle which took place near the town between the Irish and a small party of his forces, is said to have killed

[1] The seal represents the hand without armour.

[2] General Montgomery writes to say—"The family have again made use of the older and prettier crest of the *fleur de lis*, and I enclose a copy of Colonel Francis Montgomery's arms and crest, as it is through his agency that we retook the above crest." The arms on this book-plate are—*Per pale gules and azure a tilting spear and sword in saltire or, the spearhead and blade of sword argent, between three fleurs de lis in chief and flanks, and as many gem rings in base.* Crest, *a hand in armour ppr. holding a fleur de lis or*; motto, GARDES BIEN.

more than 3,000 of the Irish army. In the 13th of James I., the town and sixteen townlands of the parish, together with the advowson of the living and the rectorial tithes, were granted to Sir Arthur Chichester. A naval engagement took place on Lough Neagh in 1643, when Colonel Conolly and Captain Longford gave battle to a party of the Irish, who at that time had possession of the fort of Charlemont, near the shore of Clanbrassil, on which occasion the Irish were defeated with much loss, and their fleet brought by the victors in triumph up to the town.

In 1649 the town was burnt by General Munroe, and in 1688 a party of Lord Blaney's troops, being separated from the main body of the army, crossed the River Bann at Toome, and were made prisoners in a skirmish near this place. During the Insurrection of 1798, it was the principal scene of the hostilities which took place in the county; an interesting account of which has recently appeared in the Journal, from the pen of the Rev. W. S. Smith, of Antrim (vol. i., page 134).

Charles II., in the 17th year of his reign (1666), granted to the inhabitants letters patent empowering them to send two members to the Irish Parliament, which they continued to do until the time of the Union in 1800, when the compensation grant of £15,000 for the abolition of the franchise was assigned to Clotworthy, Earl of Massareene, and three members of the Skeffington family.

That Antrim town was a place of great consequence previous to the Union we may judge by the fact of it sending two members to Parliament. "From the Mayor being Admiral of a considerable extent of coast, and from the Corporation having been entitled to the customs paid by the vessels within the limit of the jurisdiction thus enjoyed by the Mayor. This grant was re-purchased by the Crown, and the custom-house transferred to Belfast."[1]

Adjoining the town is Antrim Castle, the residence of Viscount Massareene and Ferrard, originally built in the reign of Charles II. by Sir John Clotworthy, and since considerably enlarged and partly rebuilt. Antrim (the county) gives the title of Earl to the family of MacDonnell, whose chief residence is at Glenarm Castle.

On the shores of the lough near the town are the ruins of Shane's Castle, and at some distance the modern castle of Lord O'Neill. The

[1] Dublin *Penny Journal.*

Sixmilewater enters Lough Neagh close to the town. One of the most perfect round towers in Ireland is in close proximity.

No trace can be found of the old Corporate Seal of Antrim; the seal at present in use by the Town Commissioners contains merely the title with the year in the centre. It is without design of any kind, and might readily be taken for a bottle stamp. The year, I am informed, is changed at every contested election of Commissioners.

SEAL OF LISBURN TOWN COMMISSIONERS.

Lisburn.

LISBURN is situated on both sides of the River Lagan, in the Counties of Antrim and Down, seven miles south of Belfast. The population in 1841 was only 6,284; it is now about 14,000. The improvements which have taken place since the late lamented Sir Richard Wallace came into possession of the Hertford estates have been almost unprecedented in the history of any other town in Ireland.

The original name of the town was LISNAGARVEY, signifying "*the fort of the Carogh*," or "*Gamester*."

After the great fire during the wars of 1641, its name was changed to Lisburn. In 1707 the town and castle were burned to the ground; the latter has never been rebuilt, but the town soon arose and greatly increased in extent. Sixty families of French Huguenot refugees settled here after the revocation of the Edict of Nantes, introducing and carrying on the manufacture of linen. The descendants of many of these settlers still remain.

The Cathedral of Christ Church contains many interesting monuments—the celebrated Dr. Jeremy Taylor, who died here in 1667; Brigadier-General Nicholson, the hero of the Punjaub; Lieut. Dobbs, R.N., killed in a sea fight off Carrickfergus in 1778 by Paul Jones, the American privateer; and several others. This venerable building was

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The present seal of the Town Commissioners is circular, 1¼ in. in diameter, and bears in the centre a Royal crown, with the legend on the margin, "LISBURN TOWN COMMISSIONERS' SEAL."

A curious heraldic anachronism exists on the great pediment of the new Assembly Rooms—the obsolete arms of the United Kingdom of the reign of George III. being used instead of those of the present reign.

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Lurgan, Co. Armagh.

A flourishing manufacturing centre of the linen trade, in population and commercial resources the first town of the county, situated twenty miles S.W. from Belfast, on the line of the Great Northern Railway, and about one and a-half miles from Lough Neagh, where the Lagan Canal enters the lake. The population in 1831 was 3,760; it is now about 16,000.

Lurgan, properly speaking, has no armorial bearings; but in 1868 the Town Commissioners did Lord Lurgan the honour of appropriating his arms with all the quarterings and crest complete, impaled with a coat of their own concoction, namely:—*Vert, on a chevron ermine, between a pile of linen webs in chief, and in base a beehive with bees all proper; three bezants.* Crest, *On a chapeau azure turned up ermine*

[1] Extract from Charter of Charles II. (14th year), constituting the Parish Church of St. Thomas, Lisburn, the Cathedral of Down and Connor, translated from the Latin:—"Whereas we understand that the Cathedral Churches of Down and Connor, in our Province of Ulster, within our Kingdom of Ireland, being at present not only ruinous and laid waste, but also were founded in inconvenient places, and extreme parts of the several Dioceses of Down and Connor, . . . and whereas the Church of Lisburne, *alias* Lisnagarvey, in our County of Antrim and Diocese of Down, being situate near the middle of the Dioceses aforesaid, and now united, can more conveniently serve for a Cathedral Church for the Bishoprick aforesaid. Know ye therefore that We . . . have erected, created, founded, ordained, made, constituted, and established the said Church of Lisburne, *alias* Lisnagarvey, and the place of the said Church to be for ever hereafter the Cathedral Church and Episcopal seat of the aforesaid several Bishopricks of Down and Connor, and to continue for ever in all future times, and so be established, and for ever to be inviolably observed, We will and command by these presents. And that the said Church of Lisburne, *alias* Lisnagarvey, shall for ever hereafter be named and called by the name of the Cathedral Church of Christ Church of Lisburne, *alias* Lisnagarvey, and shall use and enjoy all jurisdictions, rights, privileges, advantages, and immunities to a Cathedral Church belonging, or in any manner appertaining, and that the same Church, with all and singular its rights and members, shall be the Episcopal seat of the Bishop of Down and Connor and his successors for ever," &c., &c.

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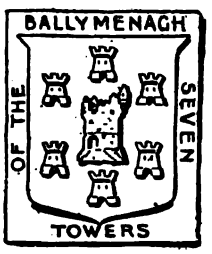
a greyhound statant gules. The flax plant appears on either side of the shield and the scroll bearing the motto—"BE JUST AND FEAR NOT."

Lord Lurgan having ceased to hold property in the county, the arms of his lordship might now be consistently dispensed with.



ARMS OF THE TOWN OF BALLYMENA.

Ballymena.

Ballymena, called in Irish Baile-meadhonach, signifying *Middle Town*, a stirring business and thronged inland market town, 27¾ miles from Belfast, pleasantly situated on both sides of the Braid Water, on the high road to Coleraine and Derry, about two miles above the confluence of the Braid and Main Waters. The population in 1891 was 9,121; in 1861 it was only 6,774. Ballymena owes its rise and present importance chiefly to the linen manufacture, which was introduced here about the year 1732. It holds the highest position as a linen market in the United Kingdom, and is famous for its numerous bleach-greens, its abundant water-supply, and its linen manufactures generally. It possesses a town hall, courthouse, a number of churches and halls belonging to the various denominations, banks, newspapers, and other conveniences for a busy commercial community. The affairs of the town are regulated by Town Commissioners.

Ballymena possesses no authorised arms. The following, which is carved over the entrance gate of Ballymena Castle, the seat of Lord Waveney, which adjoins the town, does duty generally as the town arms, viz.:—*The Castle of Ballymena, within an orle of six towers*, and the legend upon the margin of the shield, "BALLYMENAGH OF THE SEVEN TOWERS."

In the disturbances of 1798 this place was the scene of an obstinate battle between the Yeomanry and the United Irishmen, known as the "Boys of the Braid." The only remains of antiquity in the neighbourhood are "The Moat," a grass-covered earthen mound surrounded by a ditch, and the foundations of a castle built in the reign of King James I. Slemish Mountain, where St. Patrick was a slave, is about eight miles from Ballymena.

SEAL OF BANBRIDGE TOWN COMMISSIONERS.

Banbridge.

This flourishing market town, and seat of the linen manufacture, anciently called Ballyvally, acquired its present name from the erection of a bridge over the Bann in 1712, on the formation of a new line of road from Dublin to Belfast. The old road passed a little to the north of it, and crossed the Bann at Huntley Glen by a ford, through which the army of William III. passed on the 11 June, 1690, on its way to the Boyne. Population in 1891, 5,634.

Banbridge makes use of the following armorial bearings, which are not recorded in Ulster's Office:—*Party per fess, the chief per pale or and purpure and the base azure; on a fess argent, between in chief on the dexter side a pearl,*[1] *on the sinister a garb; and in base a spinning wheel; a weaver's shuttle fessways, all proper.* Motto—"PER DEUM ET INDUSTRIAM."

Donegal.

THE TOWN OF DONEGAL, which gives its name to the county (anciently called Tyrconnell), is pleasantly situated at the mouth of the river Eske, and boasts of two splendid ruins, relics of its ancient greatness—one, a well-preserved castle, in whose ivy-clad walls once dwelt

"The Lords of Tyrconnell,
Our brave chiefs O'Donnell;"

the other, the old Franciscan monastery, founded in 1474 by Hugh Roe, son of O'Donnell, prince of Tyrconnell, and by Fiongala, daughter of O'Brien, prince of Thomond. Here it was, in 1613, the Annals of Donegal, generally called the *Annals of the Four Masters*, were compiled and written.

The borough was incorporated by charter of James I., dated 27 February, 1612, in pursuance of the plan of forming a new plantation

[1] Having reference to the pearl fisheries which existed at this place.

of Ulster, and consisted of a Portreeve, 12 Free Burgesses, and an unlimited number of Freemen. Until the Union it returned two members to the Irish Parliament, and, on the abolition of its franchise, £15,000 was paid as compensation to the Earl of Arran and Viscount Dudley. Since that period the corporation has ceased to exist.

As this old town would undoubtedly use a corporate seal, any information regarding it, or an impression of it, will be gladly received by the writer.

Ballyshannon, Co. Donegal.

BALLYSHANNON.—A seaport, market, and post town, formerly a parliamentary borough, now under the Towns Improvement Act, governed by commissioners. The population in 1891 was 2,440 in the township, but does not include some of the suburbs which should be included. The town is pleasantly situated at the head of the harbour of the same name, at the mouth of the river Erne, which is crossed here by a bridge. The stream, which is about fifteen yards wide at the famous salmon leap, falls with a tremendous roar down a steep declivity into a basin forming the head of the harbour. A small portion of the ruins of the once celebrated castle of the O'Donnells, Earls of Tyrconnell, exists.

The name of this place at first sight is somewhat misleading. The ford on the river Erne at this spot was called by the ancient annalists Beal-atha-seanaigh. In an inquisition of James I. the place is named Beal-ar-hanny,[1] and it is worthy of note that some of the natives still call it *Ballyshanny*. From this derivation it would literally mean, "*The mouth of Seanaighi*" (or Shannagh's) ford.

The town was incorporated by Charter of James I., dated 23 March, 1613, and the corporation was entitled "The Portreeve, Free Burgesses, and Commonalty of the town of Ballyshannon." From the time of its incorporation till the Union, when it was disfranchised, it returned two members to Parliament, and the £15,000 compensation was paid to the Earl of Belmore. His son, Viscount Corry (second Earl), was returned as one of the members in 1798, but elected to sit for the County of Tyrone.

In reply to my request for information as to the Corporate Seal of Ballyshannon Borough, Hugh Allingham, M.R.I.A., Ballyshannon, writes—"I have been looking after this for years past, and have failed to find any trace of the seal, or even an impression. That such existed I am certain, as the Corporation here possessed a considerable quantity of land, and must have made use of their seal in dealing with it. There may be, somewhere, old leases bearing the impression, but I have been unable to discover them."

The writer will be glad to receive any information regarding this seal.

[1] *Bel, Beal,* or *Beul,* signifies a mouth, a ford, as in Belfast, Beal-Farset, the mouth of the ford or Farset.

The Old Session Book of the Presbyterian Congregation at Dundonald, Co. Down.

By the Rev. W. T. LATIMER, B.A., F.R.S.A.

(Continued from page 232, vol. iii.)

THE purposes to which the ordinary Sunday collections were applied in Dundonald were many and various. The primary object, as we have seen, was the relief of the destitute poor; but before long they came to be used for all the miscellaneous wants of the congregation for repairs, for promoting the cause of education:

"Septr. 16, 1703. Given to John Thomson for his incouradgement in his learning, by ordour of David tatte, Tho: Armstrong, & John McKitricke: two shilings.

"Septr. 3^{d}: [1704]. Supplied by M^{r}. bigger[1] & collected: 1s - 10d½.

"May 27th, 1705. . . . Payed out to John McKitricke for his charges in going two severall tymes to ye general sinod at Antrim, ten shiling, by ordour of ye Session."

On making reference to the Synodical minutes of 1704, I find that the Synod had taken into consideration whether "Kirkdonnell" would be continued as a congregation. It was reported by John McKitrick their commissioner, that they would give £20 in money and 20 bolls of oats yearly to a minister, but they could not obtain a farm. However, John McKitrick promised on their behalf that they would have one provided "against Allsaints next." It was then determined by the Synod that Kirkdonnell would be "continued a congregation," and "planted" by the Presbytery of Belfast. In 1705 it was directed by the Synod that the congregation pay the rent of this farm, or £3 of it, if the yearly charge be more.

"August ye 19th [1705]. Suplied by M^{r}. Gideon Jacke and collected: 2^{s}: 4¾^{d} qrof given Alex^{r}. Mure a shilin. [This proves Gideon Jacque had now removed from Wexford. He supplied several times after this.]

[1] This was the Rev. William Bigger, minister of Bangor from 1704 until 1728, previous to which he had been a minister in Limerick. I have in my possession a first edition of Baxter's *Saint's Rest* (1649), in which are recorded several baptisms by the Rev. William Bigger of children of a Limerick family from 1697 until 1703. This book was evidently used like a Bible for family records. In 1698, whilst minister of Limerick, the Rev. William Bigger preached in Galway, where he was imprisoned by the Mayor for nonconformity, but released at the instigation of the Archbishop of Tuam. He was again imprisoned in Drogheda by the Mayor for the same offence in 1709, and released after six weeks' incarceration, on condition that he should not preach again in Drogheda.—F. J. B.

"Dec: 14th, 1705. Given Mr. James Cobham for lurgan, by ordour of ye meeting, four shilings and three pence.—James Cobham.

"July 2d, 1707. Given John grame, on David tait's noat, on shilin: on promise not to truble us any more.

"July 13th [1707]. Suplied by Mr. Thomas Kenedy and collected, on shilin nyne pence, qrof given by ordour to John thomson, student, eightin pence.

"Novr. 16th. Supplied by Mr. Robert Sinclaire and collected: nintin pence halfpenie, qrof given on penie for nails for ye meeting house door to helpe it.

"Janr. 4th, 170$\frac{7}{8}$. Sabbath suplied by Mr. Wallace and collected, fyftine pence halfe penie. Given our comissioner by ordour, for his expenses out of ye box, thrie shilin sterlin: viz., John MeKitricke.

"[Feb. 29th, 170$\frac{7}{8}$.] Given to ye smith for ane new kie and a new spring and staple to ye locke of ye meeting house doore, seven pence.

"[May 2nd, 1708.] Payed out for ye farme for church money, two pence thre farthing."

Evidently the congregation had meantime carried out the orders of the General Synod by procuring a farm for their minister. From other entries we find that the rent was £2 10s. a-year for twenty acres. As the congregation were made responsible for rent not exceeding £3 a-year, the minister, when appointed, had nothing to pay for his manse or farm.

"8ber: 3d, 1708. Payed to ye constable for ye 20 ackers for cuntrie charges out of ye box, foure pence farthing.

"8ber: 11: [10th]. to Andrew Gibson for forking a stacke of ye parish corn, thrie pence.

"8ber: 31: 1708. To David Crawford, a broken man, taken by ye french and long in prison, Eight pence, having good recommendation of his losses.

"Novr: 28: 1708. Payed out for church money for ye farme, four pence ½.

"Decr. 19th. Suplied by Mr. Kenedy and collected, sixtine pence: 3: farthin, and payed out for beir for him, 3 pence.

"Janr. 2d [170$\frac{8}{9}$]. Payed out for cutts for ye farme to ye constable, penie halfpenie.

"Janr. 10th, 170$\frac{8}{9}$. Supplied by Mr. Wiliam Hunter and collected, seventin pence farthin, qrof given out for beir: 5: quarts, ten pence.

"Janr. 23d, 170$\frac{8}{9}$. Supplied by Mr. Robert Wirling and collected, twentie thrie pence halfpennie. Given out for beir, two bottles, foure pence. [This proves that the custom of bottling beer then existed.]

"Aprile: 24 [1709]. Given out yerof [from collection] by ordour, to ye french scoolmaster—on shilin.

"May: 1: 1709. Suplied by Mr. James Stewart, collection not come in: for beir to ye minister, two pence.

"May: 9:th, 1709. Given out for church money and churchyard ditch, etc., for ye farme twentie ackers, to Thomas potts, churchwarden, thrie pence thrie fardings.

"May 24th [1709]. Att intalment [instalment] of Mr. Stewart their was collected that cam into ye box, eight shilin and eight pence halfpenie, lodgid, what was destribute to ye poore in ye place.

"June: 3rd: 1709: Given to androw chambers by ordour, for going to Templepatrick and making ane window for Mr. Stewart of his own timber, and on dayes worke, two shillings and ten pence.

"June: 19th: 1709. Payed Mr. James Stewart ye clerk's fies for ye general sinod, on shilin.

"June: 26th: 1709. Payed ye constable for ye ferme for cuntrie charges, fyve pence.

"July: 14: 1709. More payed out for ferme rent to make up ye fourtie shilings fyftie, ten shilings."

Evidently rents were then much smaller than now; half-a-crown an acre was an ordinary charge, which was two pounds ten for twenty acres.

"Feb: 19: (170$\frac{9}{10}$). Given Mr. Stewart foure shilin and 4 pence, to pay ye booke of Church government.

"Septr. 6th, 1710. Sent wt James Smith ye clark's fies dieu at lamles last, being fyve shilings."

It seems Dundonald paid five shillings a-year to the Clerk of Presbytery, and one shilling a-year to the Clerk of General Synod.

"Janr. 1st, 1710 [17$\frac{10}{11}$]. Sent wt Mr. androw McKitricke to ye presbitrie, ten shilings, viz., on shilin for ye clerke of ye sinod, and six shilings for ye ministers' widows, and thrie shilings for on qrter of meiling shilings.

"Decembr. 31: 1711. More for ye French meeting house in Dubline, 2ss 10d, qch makes in all tenss, also 4 and three pence halfpenny for Lurgan, and one shilling for clerk's fies at ye Synod of Belfast, qch is to meet ye morrow, sent by Thomas Armstrong."

The handwriting of the above entry is much more modern than the previous part of the book, and afterwards there are here and there other entries in the same hand.

"April: 9th. Sent to ye meeting wt Mr. Stewart, for ye german minister, on ye presbiteries ordour, fyve shilings and five pence, and on shiling for clerck's fies att ye comities.

"March: 4th [1713]. Brought in by Rob: Hamilton and Robt. Porter, ye Feb. 9, month's collection, being nine and 5½, £0 - 9 - 5½."

This is the last entry relating to collections, but there are several pages between the accounts for July, 1710, that are occupied with a record of proclamations.

It is prefaced by the following statement:—

"The names of ye persons proclaimed in order to marriadge in ye paroch of Kirkdonald from Novr., 1678."

The following may serve as a specimen:—

"John Bigger and Margaret McKibbin were proclaimed according to ye form new out, proclaimed ye first Sabeth of november, and maryed teusday ye last of nov^r. [1680]."

The foregoing extracts indicate the nature of this interesting record of Presbyterianism in Ulster. Such records are of great importance from the light which they throw on the motives that determined many movements. We have too often lost sight of the fact that even at present, and much more in the past, the relations of Irishmen to their religion determine their relations to one another. Therefore if we wish to study the political movements of the past, we must study the religious relationship of the various races that made the history of the country. The ecclesiastical records of Dundonald are perhaps hardly so valuable in this respect as the session book of Templepatrick, which exhibits the Session as a place where law was dispensed and offences punished; but still it is of great importance as showing the different purposes to which parish collections were applied, and thereby recalling many customs that have now become things of the past.

Traces of the Elder Faiths: Fairy and Marriage Lore.

By Colonel W. G. WOOD-MARTIN, M.R.I.A.

(Continued from page 251, vol. iii.)

MYTHS remain at the base of all thought and of all creeds, for archaic legends endowed with apparent ever-enduring vitality, memorials of primal times, shadowy traditions of old-world life, echoes which vibrate in the folk-lore of every people, are embedded, in broken fragments, in present-day faiths.

In former times the peasantry, imbued with many apparently Eastern ideas, were confirmed fatalists; what the gods or saints decreed could not, or should not, be altered. It was, to use an Eastern expression, *kismat*, and ought not to be averted. Thus rain is sent down by permission of God, or of the saints, in proportion to the deserts of men; therefore it is sinful in the extreme to irrigate fields or water gardens, for if the powers above wished them to flourish they would

send rain to moisten them. In illustration of this, a traditional story, which passed as gospel among the sages of national traditional lore, is found, with slight variations, in many districts of Ireland.

A rich master baker, possessed of new-fangled ideas about insuring the growth of flowers and vegetables contrary to the will of heaven, was engaged, on a hot summer's day, in watering them, when he was accosted by a stranger, who inquired what he was doing. The baker answered that he was watering plants suffering from long drought. The stranger replied that he should have left that work to God, who knew the time for watering the garden better than man, and that if God wished the flowers and vegetables to flourish He would pour down His blessed rain upon them. The stranger then suddenly vanished. The baker, who noticed something superhuman in the countenance of his visitor, felt the force of his observations, gave up the watering, and, full of secret dread, returned to where he had left a batch of bread baking under the charge of his men, but found them fast asleep. Opening the strongly-heated oven, he saw all the loaves shot out into well-grown ears of green wheat of the most luxuriant description. From this the baker inferred that the stranger was a heavenly messenger sent to reprove him for his impious act in producing artificial rain. This story was quoted by the peasantry as proof that man has no right to attempt to supply, by labour or any artificial means, what God, in His bounty, is wont to send in His good time. O'Donovan was of opinion that the story was not invented by any knave for the purpose of encouraging idleness, but that it originated in the idiosyncracy of the people.

There is considerable similarity between folk-lore current in the East and that still existing amongst a large portion of the population of Ireland, more especially in remote localities. The Celtic mind is essentially Eastern in character, and legends still current illustrate this. Some present a beautiful fancy: for instance, we have the ancient Irish romance of "the Children of Lir," metamorphosed into swans; and anyone acquainted with many of the large lakes of Ireland, more especially Lough Erne, cannot have failed to note the swans which, at almost every season of the year, are seen upon the bays and inlets. They come and go scatheless, for, in the minds of the Celtic peasantry, they represent the souls of holy women, victims of the fire and sword of the Northmen who swept over Lough Erne again and again. This is a good example of a pagan legend being Christianised, not in oral tradition alone, but also in manuscript form, for the Irish delight to

give a local colour and habitation to mythic and traditional characters as well as to incidents that take hold of the fancy, whether with regard to the exploits of the comparatively modern but ubiquitous Northmen, or to the actions of the far older mythological Druid-gods of the Dedanann. The Children of Lir are, as a matter of course, freed from their enchantment by the intervention of a Christian bishop, are converted from paganism to Christianity, and, on their departure to realms above, sing their death-song, thus paraphrased by P. W. Joyce in *Celtic Romances*:—

"Come, holy priest, with book and prayer;
Baptise and shrive us here:
Haste, cleric, haste, for the hour has come,
And death at last is near.

"Dig our grave—a deep, deep grave,
Near the church we loved so well;
This little church where first we heard
The voice of the Christian bell."

In a *Statistical Account* of the Parish of Ballymoyer, Co. Armagh, written in 1810, the Rev. Joseph Ferguson states that a girl chasing a butterfly was chid by her companion, who said to her, "That may be the soul of your grandfather." Upon inquiry it was found that a butterfly hovering near a corpse was regarded as a sign of its everlasting happiness. This is a curious instance of the lingering on of a pagan superstition.

A very good example of the idea that the soul assumes the form of a butterfly may be instanced in the story of "The Priest's Soul" in Lady Wilde's *Ancient Legends of Ireland*. Unfortunately she has dressed it up in a rather too modern style, the epilogue is therefore only given:—

"The priest lived, though the agony was horrible, for he could not die until the twenty-four hours had expired. At last the agony seemed to cease, and the stillness of death settled on his face. Then the child, who was watching, saw a beautiful living creature, with four snow-white wings, mount from the dead man's body into the air, and go fluttering round his head; so he ran to bring the scholars, and when they saw it, they all knew it was the soul of their master, and they watched with wonder and awe until it passed from sight into the clouds.

"And this was the first butterfly that was ever seen in Ireland; and now all men know that the butterflies are the souls of the dead waiting for the moment when they may enter purgatory, and so pass through torture to purification and peace.

"But the schools of Ireland were quite deserted after that time, for the people said, 'What is the use of going so far to learn, when the wisest man in all Ireland

did not know if he had a soul till he was near losing it, and was only saved at last through the simple belief of a little child?'"

After death, the soul is supposed at first to remain in the form of a butterfly in the neighbourhood of the body, and then to follow it to the grave. The Bulgarians hold that it assumes the form of a bird or of a butterfly, and remains on the nearest tree until the funeral is over. The Servians believe the soul of a witch often leaves her body whilst she is asleep, and flies abroad in the shape of a butterfly. The same belief prevails in some of the islands of the Pacific. The idea that the soul assumes this shape is therefore by no means confined to Ireland. It was rife in ancient and classic days; whilst in modern times Pope's idea of the "Dying Christian's" address to his soul was suggested by the exquisite and beautiful apostrophe of Adrian to his soul, composed in his dying moments, and recorded by his historian Spartianus as expressive of the Emperor's uncertainty as to a future existence:—

"Animula, vagula, blandula!
Hospes, comesque corporis.

Dear fluttering, fleeting soul of mine,
Thou guest and companion of the body."

An Irish fairy doctor could easily detect if a man had lost his soul, for if he had been bargaining with evil spirits the compact was readily detected. At noonday, and even in the brightest sunshine, his body, demoniacally possessed, cast no shadow. Is there here not the implied belief that the shadow was a man's second self, his spirit or his soul? For there are two problems, the solution of which has been attempted in all ages, in all climes, in all creeds, alike by the savage and the philosopher, to ourselves the most important and interesting that can be proposed, namely—So we live after death, and if so, how?

It is very certain that the modern, therefore extremely probable that the ancient Irish regarded the echo as a supernatural or incorporeal being. This was undoubtedly one of the most reasonable of their superstitions, for it is difficult to convince an uneducated person that a voice can be heard without it proceeding direct from a human being. Ovid states that the echo formerly possessed "a body, not a mere voice," and again describes it as "one who has neither learned to hold her tongue after another has spoken, nor to speak first herself." There is a legend regarding the echo told relative to the death of one of Finn MacCool's warriors. Sorely wounded, he shouted so loudly

that the surrounding hills rang again, and conveyed his cries to his sister on the opposite side of the lake. Recognising her brother's voice, she sprang into the lough to his assistance, but the echo deceived her as to the direction she ought to take; she swam round and round, and finally sank exhausted beneath the waters. Ever afterwards the echo was called in Ireland "The Deceiver." The inhabitants of Iceland say it is "the voice of the Dwarfs." Dick Fitzgerald, in *The Lady of Gollerus*, calls the echo "the child of one's own voice." The fanciful antiquary Vallencey states that a literal translation of the Irish compound name for echo is "the daughter of the voice," and is a convincing argument of the Eastern origin of the race; for "what people in the world, the Orientalists and the Irish excepted, called the copy of a book the son of a book, and the echo the daughter of a voice?"

There were numerous authenticated examples of the widespread custom adopted by Christians on the Continent, especially at Rome, of devoting to Christian uses, monuments, such as temples or tombs, that had been anciently pagan; and this system was in primitive times extensively followed in Ireland. Thus pillar-stones were consecrated to the new faith by engraving on them the sign of the Greek Cross. If we are to believe the later written lives of St. Patrick, he found the people worshipping pillars, some of which he caused to be overthrown, but the majority appear to have been re-consecrated to the new worship.

Traces of the survival of the worship of standing stones are extremely interesting. There are many examples from ancient Greece; similar instances occur in almost all early religions, and they are still preserved in folk-lore.

The Kaffirs, a tribe of the Hindu Kush, say of the stones they worship, "This stands for God, but we know not His shape," and therefore they leave the rock untouched by chisel. Ages before the appearance of Mahomet, people flocked annually to Mecca to worship at the Kaaba, and to adore the sacred Black Stone. The astute reformer perceived that the custom was too firmly rooted to be easily eradicated, so he grafted it on to his reformed religion, and made the performance of a pilgrimage to the Kaaba a religious duty. The Hindoos allege that the Black Stone in the wall of the Kaaba is no other than the Linga of Mahadeva, one of their gods, and that when the Kaaba was rebuilt it was placed in the wall to withdraw it from

public adoration, but the Prophet's new converts would not relinquish its worship, and the Mollahs were at length forced to connive at, and finally to tolerate and even encourage the cult.

An old Icelandic author states that into a certain island in one of the Irish lakes no female of any animal, including the human species, was allowed to enter. This rule seems to have been enforced, not only in Ireland, but in various parts of Europe. Curson, in his *Monasteries of the Levant*, states that "no female animal of any sort is admitted to any part of the peninsula of Mount Athos; and since the days of Constantine the soil of the holy mountain has never been contaminated by the tread of a woman's foot."

Moore has immortalised this idea in the legend of Glendalough, where St. Kevin hurls Kathleen into the waters for daring to intrude on his presence and on his meditations; yet—

> "Soon the Saint, yet, ah! too late,
> Felt her love, and mourn'd her fate."

It has been wittily remarked of this most strictly moral man—

> "If hard lying could gain it, he surely gain'd heaven;
> For on rock lay his limbs, and rock pillow'd his head,
> Whenever this good holy saint kept his bed;
> And keep it he must, even to his last day,
> For I'm sure he could never have thrown it away."

St. Senanus also inexorably hunted away the fair sex—

> "But legends hint that had the maid
> Till morning light delay'd,
> And given the Saint one rosy smile,
> She ne'er had left his lonely isle."

Writers, almost without exception, depict the early Irish saints as of most exemplary character. Whether the long past ages in which they lived "lent enchantment to the view," and hid from modern gaze little episodes in the lives of other saints not quite as correct as the two foregoing examples, it is now impossible to say—let it suffice that, in point of morality, they contrast most favourably with the picture drawn of Scottish monks by Sir Walter Scott—

> "The living dead, whose sober brow
> Oft shrouds such thoughts as thou hast now,
> Whose hearts within are seldom cured
> Of passions by their vows abjured;
> When under sad and solemn show
> Vain hopes are nursed, wild wishes glow."

The exclusion of women from sacred localities is a practice far older than Christianity. They were excluded from the temple of Hercules at Cadiz in Spain; the Romans also excluded them from their temples of Hercules, the reason for which is given by Plutarch and Macrobius. Irish examples could be multiplied to any extent.

The monks of Inniscathy Abbey—from its foundation to its demolition—are said never to have permitted a woman to enter the island. A lady having requested speech with a monk, he replied, "What have women to do with monks? We will neither admit you or any other woman into the island." The lady replied, "If you believe Christ will receive my soul, why do you turn away my body?" "That," he answered, "I verily believe, but we never permit any woman to enter this place; so God preserve you. Return to the world, lest you be a scandal to us; for however chaste you may be, you are a woman."

"Cui Præsul, Quid fæminis
Commune est cum Monachis?
Nec te, nec ullam aliam
Admittimus in insulam.

"Tunc illa ad Episcopum:
Si meum credis spiritum
Posse Christum suscipere,
Quid me repellis corpore?

"Credo inquit, hoc optime,
Sed nullæ unquam fæminæ
Huc ingressam concedimus
Esto; salvet te Dominus.

"Redi iterum ad sæculum,
Ne sis nobis in scandalum:
Et si es casta pectore
Sexum habes in corpore."

There are, however, some still surviving fragmentary relics of ancient customs pointing to a state of things having formerly existed in Ireland resembling those still prevalent in some parts of the East, as well as in Africa. A night spent in one of the old churches at Termonbary, near Lough Ree, or passed in a cleft in the rock at the source of the river Lee, by a married woman who had not been blessed with issue, proved as effective in removing barrenness as did ever the prolific shadow of Rabelais' Abbey Steeple; and is it not strange that, although the early Christian missionaries are reputed to

have held woman in holy abhorrence, a visit to one of their "beds" was usually a favourite religious exercise of devout women, who imagined that by lying in it and turning thrice round, at the same time repeating certain prayers, a favourable answer would be granted to their maternal requests. Amongst some African tribes a man is at liberty to return his wife to her family and demand repayment of her purchase money if she bear no children. However, before doing so, he must send her to "the bed" of a fetichman; but if after that she still remains barren, the woman's family are bound to take her back and repay her price to the disappointed benedict.

Almost any number of Irish "Saints'" or "Priests' Beds" might be enumerated: two shall suffice. A writer describing the Island of Devenish, in the year 1815, says that "a few paces to the north of St. Molaise's house is his 'bed,' which is a stone trough [coffin] sunk level with the surface of the ground, six feet in length, and fifteen inches wide, in which people lie down and repeat some prayers, in hope of relief from any pains with which they may be affected. About 100 paces north of St. Mary's Abbey is St. Nicholas's Well, to which many resort for relief, repeat some prayers, and leave a rag suspended on a bush near it."

About the year 1873, the Rev. James Page thus describes a scene at the station called "St. Patrick's Bed," on Croagh Patrick. "All the devotees do not go there—none but those that are barren; and the abominable practices committed there ought to make human nature, in its most degraded state, blush. This station course is forty yards in circumference. Round this they go seven times; then enter the bed, turn round seven times, take up some small pebbles, and bring them home, in order to prevent barrenness, and to banish rats and mice. The greater part of those who go through this station stop upon the hill all night that they may sleep in the bed."

The small stones on the top of the Ballymascanlan Cromleac, near Dundalk, locally known as the "Pulleek Stone," are thrown by the credulous, who believe that if one rests there the thrower will be married before the expiration of the year. This is an excellent example of a world-wide superstition, for J. F. Campbell records having found, in Japan, small piles of stones at the foot of every image and memorial stone, and on every altar by the wayside. Another traveller, describing the ceremony which gives birth to these heaps of stones, states that women who desire children make pilgrimages to a sacred stone on the holy hill of Nikko, and throw

pebbles at it; if they succeeded in hitting it, their wish is granted. He maliciously adds that they seem very clever at the game. He also describes a seated statue of Buddha, at Tokio, on whose knees women fling stones with the same object; and further relates that the grotesque statues guarding the entrance of another temple were covered with pellets of chewed paper shot through the bars of the railing which surrounded the idols—a successful shot implied the attainment of the spitter's wish.

In Upper Brittany, pins are thrown into the holy well of Saint Goustan by those who wish to be married within the year: the pins stick point downward into the bottom of the well if the prayer is to be granted. Girls still resort to a little shrine on the beach at Perros Guirec, in Lower Brittany. The postulant, her prayer concluded, sticks a pin into the wooden statue of the Saint, which is riddled with pin-holes, and her wish for a husband is infallibly granted within a year. Similar rites are observed in Poitou, Elsas, and the like practices exist almost all over France, or have died out in many places only recently.

(To be continued.)

Vestiges of Primitive Man in the County Down.

By ROBERT M. YOUNG, M.R.I.A.

WHILST walking from Orlock to Groomsport, Co. Down, on July 10, 1897, my attention was attracted by the appearance of the little cliff of sand (about 10 feet high, on an average, above spring-tide mark) which forms the western side of Balloo Bay. It bore so much resemblance to the primitive hearth settlement at Bushfoot, Co. Antrim, that I commenced at once to excavate a suspiciously black layer, half-way down the face, with a small pocket-knife, which was soon broken, but not before I unearthed the shank of a bronze pin, almost two inches long, embedded in a hard mass of limpet and periwinkle shells, mixed with charcoal.

On several successive visits other objects were found, including many pieces of splintered bones, fragments of rude pottery, stone hammers, rubbers or pounders of quartzite, and partly calcined pebbles, used as heating-stones for cooking purposes.

As a rule, the various articles were grouped around primitive hearth sites, but, unlike the usual stones bearing marks of fire, the hearths were invariably made of burnt clay about an inch thick, spread out in a rudely circular form a foot or more in diameter, and resting on the ancient ground surface of sand at a depth varying from six feet to two feet from the present cultivated surface of the field.

Between the ancient level of the ground and the existing vegetable soil there is only found fine sand, with marine shells sparingly intermixed. It would almost appear as if this sand had been deposited on the ancient surface (subsequent to the Bronze Age), not by the wind, as at Bushfoot and Portstewart, but by the action of very high tides when the sea stood at a higher level than at present. It seems otherwise difficult to account for the scattered shells throughout the sand, and for large "pockets" filled with comminuted shells which occur at intervals. I have never observed the latter in the blown sand deposits.

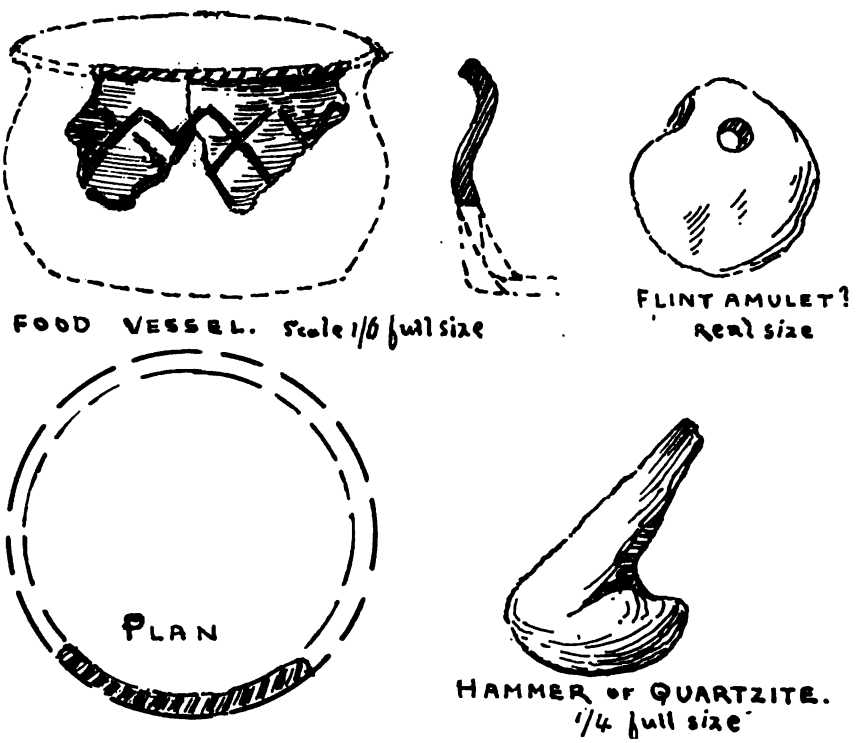
The highest spring tides come up to the base of the sand-beds which lie directly on the silurian slate. It would require a height of about 10 feet more to have enabled the tide to deposit the foregoing sand on the top of the ancient ground level. No doubt, at one time, the sand and the hearths on it extended much further out into the bay, as in the analogous case of Ballyholme Bay, where the sea has cut at least half-a-mile into the alluvial gravels.

Judging from the remains of this primitive settlement, our ancestors in the Bronze Age lived largely on the harvest of the sea. Large quantities of periwinkles *(Littorina litorea)* and limpets *(Patella vulgata var. depressa)*, both of unusual size, occurred respectively in masses. Whelks *(Buccinum undatum)* were also plentiful; mussels, scallops, and cockles more sparingly. A valve of *Pectunculus glycymeris* was kindly identified by S. A. Stewart; whilst no oyster shell was turned up, nor fragments of crustaceans observed.

All the charcoal was of small dimensions, evidently twigs of trees. Possibly no means existed of cutting down large trees or branches.

There was a complete absence of flint flakes or worked implements, although pieces of the raw material were observed. One possible exception was a flint disc, with a small natural perforation, which may have been suspended as an ornament or amulet (*see figure*).

A tough variety of schistose slate seems to have taken the place of flint, and several implements of the former material with fair cutting edges were associated with the bones unearthed close to the hearths. Several pounders or rubbers of quartzite were obtained, one with a rude handle (*see figure*). A second, formed from a large pebble,



OBJECTS FOUND AT BALLOO BAY.

weighed two pounds. Another, of a crystalline basalt, had the appearance of considerable wear and tear.

The sole find of early art was two fragments of a pottery food vessel, which were dug out from a depth of six feet, together with several wild boars' tusks.

As may be seen by the illustration, the vessel was originally eight inches in diameter, ornamented by a series of incised diagonal lines crossing each other and forming a band below the projecting lip,

which had also on its upper surface a series of diagonal parallel sinkings incised by some rude implement. The form and ornamentation partake much of that of the Irish sepulchral urn. The clay is mixed with a large proportion of sand, and was burnt a uniform grayish-black colour. It would not endure great heat, and possibly the stone heaters were put into such vessels to boil water. Some small pieces of a different pottery were obtained similar to that of the Bushfoot settlement, viz., made of a reddish clay, with a thin external coat of black.

The bones, owing to their splintered state—no doubt done to extract the marrow—were most difficult to identify, but Professor R. O. Cunningham, M.D., F.L.S., Queen's College, Belfast, has kindly examined them, and his report is subjoined.

[COPY.]

MONTPELLIER, MALONE ROAD, *18th September, 1897.*

DEAR MR. YOUNG,—I have now examined the bones sent by you. Unfortunately their very fragmentary character has prevented me from giving as full a record of them as I could desire. The large fragment is the proximal end of a left tibia of a young specimen of Irish elk. The teeth numbered 1, 2, and 3 are the incisor, premolar, and molar of a small species of deer. Nos. 4 and 5 are teeth of wild boar, 4 being the incisor of a well-grown individual, and 5 canine of a young specimen. No. 6 is the distal end of the right humerus of (I think, but do not feel certain) goat.

Believe me, very truly yours, ROBERT O. CUNNINGHAM.

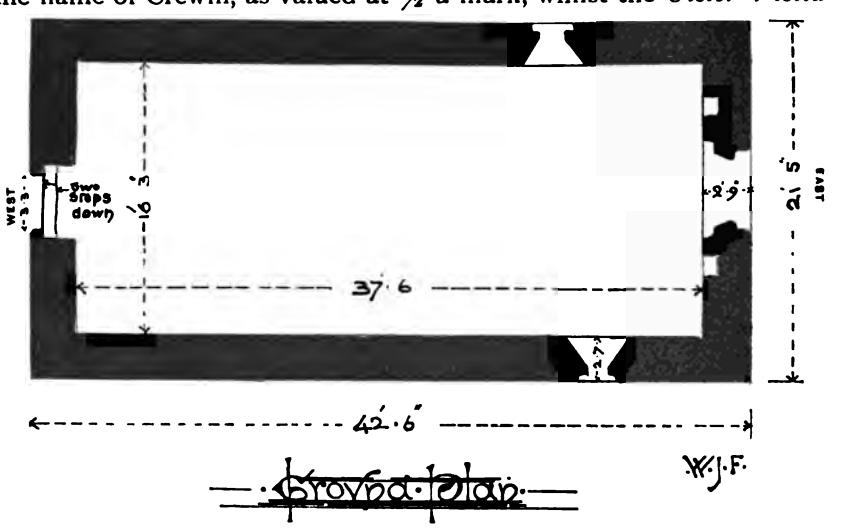
P.S.—One of the small fragments wrapped separately is a bird's bone, but there is nothing sufficiently characteristic about it to warrant determination of the species.

From Prof. Cunningham's report it will be observed that the Irish elk (*Cervus giganteus*) was amongst the animals whose bones occur in the *débris*. A number of jaw, leg, and rib bones of this great extinct beast, many of them broken into short lengths, were found by the writer in the estuarine clay at Castle Place, Belfast, in 1894. (See "On a Recent Find of Irish Elk Bones, &c., in Belfast," by R. M. Young. *Irish Naturalist*, April, 1894.)

Cranfield Church and Cross.

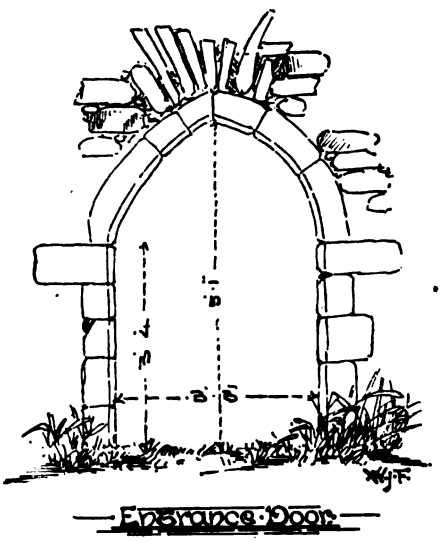
By FRANCIS JOSEPH BIGGER and WILLIAM J. FENNELL.

CRANFIELD CHURCH —an interesting old ruin —stands in a lonely out-of-the-way spot in the Parish of Cranfield, in the Barony of Upper Toome, in the Diocese of Connor. "The real name," as Colgan writes it, " is Creamchoill, (a wild garlic wood), and appears in a variety of forms." The old Parish of Cranfield was said to have been made up of the following four townlands — Ballykeel, Ballyharvine, Ballynarny, and Tamnaderry. These "four towns of Cranfield" are not now set out in the Ordnance Map, as the district is simply denominated the townland of Cranfield. The Taxation of Pope Nicholas gives this church, under the name of Crewill, as valued at ½ a mark, whilst the *Ulster Visitation* states the 2d parte of all tithes belong to St [John of] Jerusalem. (Reeves' *Eccles. Antiq.*, pages 87 and 88.) The church is situated in a small graveyard, which forms a well-elevated cape or point, on the



north shore of Lough Neagh. The church is duly oriented, and the leading dimensions are given in the plan. The side walls are about

10 ft. 6 in. high on the inside, and about 3 ft. less on the outside, partly owing to the ever-increasing height of the graveyard; but the formation of the west door would tend to show that for some reason the floor was lower than the original outside surface. The church possesses three windows completely bereft of all their dressings; but the internal masonry jambs show that much care was bestowed on them, and that the side windows at least were circular headed. At the east end are two rudely-formed ambries or cupboards for the sacramental vessels. This church has been repaired by the Board of Works, but the growth of ivy, especially near the west gable, is doing it serious injury. About 100 yards to the west is a well long famed for its supposed virtues, and which Colgan characterises as *fons ille miraculosus qui est juxta ecclesiam de Creamchoill.*[1] The dedication of this church and well is said to be to Saint Coleman or Saint Olcan, and the "stations" were performed here on the 28, 29, and 30 of June. In a field bordering the road leading to the church, and about a mile from it, are the remains of an old oak cross, "possibly set up as a termon mark," which is listed as a national monument. We append a sketch of this cross, which is fast decaying.



REMAINS OF ANCIENT OAK CROSS AT CRANFIELD.

[1] There is a long description of this well in Dobbs' "Description of the County of Antrim" in Hill's *MacDonnells of Antrim*, pages 384-5. Richardson's *Great Folly of Pilgrimages* (1727) also notices this well.

An Irish Funeral Oration over Owen O'Neill, of the House of Clanaboy.

TRANSLATED BY DOUGLAS HYDE, LL.D.

THE SECOND DIVISION.

(Continued from page 270, vol. iii.)

AS it is natural for a good tree to bring forth good fruits, so it was natural and hereditary for the illustrious Owen O'Neill and his brothers to bring forth good fruits, those noble plants which spring from truly good roots without a stain. Therefore had they goodness as a heritage from their ancestors.

In the second place, to confirm these things, they had great and good [natural] gifts from God on their own side, and especially luck and prosperity and merriment were [stamped] on the face and full-formed pleasant countenance of Owen, and in all the various fresh limbs of his entire body.

He got, besides, many gifts of the soul and of the understanding, a share of sense and of intellect in a high measure, above many others; and this nature and kind of good sense followed his entire race and people as an inheritance.

But Owen in especial had a kindly, gentle sense of his own, which drew upon him civil looks, love, affection, and respect from the great men and nobles of the country, so that he was an advocate and councillor among them on the side of every person who had a clear or honest cause to plead. Thus, then, was Owen O'Neill a manly, effective, constant surety to the people of his own country and land, and a protecting defensive branch between them and those who wronged them. My destruction and my loss! who shall [now] stand out for right and justice, in the place of this noble lion, for the poor people of his country? Or to whom shall they make their complaint? Alas! we lacked no misfortune nor hardship but this,—to lose the surety, prince, and noble Gaelic chief of the country, a cause of sorrow, lamentation, and weeping to lay and to cleric.

An Dara Roinn.

Mar is dual do ċrann ṁaiṫ torṫa maiṫe do ṫaḃairt uaḋa, is aṁlaiḋ buḋ dual agus buḋ dúṫċas d'Eoġan óirirc O Néill agus ḋá ḋearḃraiṫre torṫa maiṫe do ṫaḃairt; na plandaḋa uasal noċ do ṡíoluiḋ ó na fréaṁa fíor-ṁaiṫe gan truailead. Mar sin ḃí an ṁaiṫeas mar oiġreaċt ó na sinsiriḃ aca.

'San dara feaċt, ċum na neiṫe-se do ċoṁ-ḋaiġnioġaḋ, fuaradar tiodlacaiḋ ṁóra ṁaiṫe ó Ḋia d'á ttaoiḃ féin, agus go sunraḋaċ b[h]i an séan an sonas agus an sult a n-éadan agus a ngnúis ṡaoir-ḋealḃuiḋ ṡoċmoisiġ Eoġain, agus a n-ur-ḃalluiḃ eagsaṁla a ċuirp go huile.

Fuair sé fós tiodlacaiḋ iomḋa an anma agus na tuigse ·1· roinn céille agus intleaċt a n-áird-céim os ceann mórán eile, agus do ḃí an dúṫċas agus an cinneál céille sin mar oiġreaċt ag tóruiġeaċt do'n dream agus don aicme go huile.

Aċt go sunraḋaċ do ḃí caoin-ċiall cinneálta ar leaṫ ag Eoġan noċ do tarruing air féin aoiḃ gráḋ searc agus mear o ṁaiṫ[e] agus o ṁór-uaisle na tíre, air ṁóḋ go raiḃ sé 'na impiġeaċ agus na ċóṁairleaċ orra air ṫaoiḃ an uile ḋuine ag a raiḃ cás glann no cneasta le teagra. Is aṁlaiḋ, mar sin, do ḃí Eógan O Néill na ḃarranta fearḋa féiḋmeaċ ḃuain-ṡeasṁaċ ag muintir a ṫire agus a ṫalaiṁ, agus 'na ċraoiḃ díona agus cosanta eidir iad agus luċt déanta eug[c]óra orra. Mo ċreaċ agus mo ḋíoḃáil! cia a deanas ceart no cóir a ṡeasaṁ a n-ait an leóṁain uasail-se do muintir boċt a ṫíre? no ca leis a ndéanaḋ [*lege* ndeanfaid?] a ngearán? faraor! ni raiḃ amuiġ do'n léan agus do'n leatrom aċt Baranta, flaiṫ, agus taoiseaċ uasal Gaoiḋealaċ na ṫíre [tíre] do cailleaḋ, —— áḋḃar dólais eugcaoine agus golla ag tuaiḋ agus eaglais.

See the destruction that was done when Owen O'Neill failed [us] and died, the man [who received] our complaints and who protected us.

Behold our destruction made, when the house of the clergy and of the poor [*i.e.*, O'Neill's house] lost its guiding head, Owen O'Neill, the friend of the church, who loved God and his neighbour.

From the beginning it is evident that he desired and loved God, for neither the devil nor the world were able to tempt him to forsake the Holy Catholic Church, or to turn back from or forsake (?) any portion of the Faith. He brought up his children and his household and his people in the same teaching and knowledge, because he knew that it were small good to gain the world and to lose the soul, as Christ says in the gospel.

In the second place, he loved his neighbours. He showed that love in loving and assisting them in the time and period of their want and necessity. He showed that love by satisfying the thirsty and the hungry in a manner liberal, hospitable, princely. He showed his love for his neighbour at the funerals (?) of the dead, ministering and serviceable, and offering up offerings and prayers at the altar of God on their behalf. Many is the captive free from guilt whom he loosed and redeemed out of fetters, and fast, dark, tight-closed imprisonment. It is plain that the noble, honourable Owen O'Neill performed daily these and other acts of mercy.

It is evident, moreover, that he was an enemy of those who did ill acts, and evil, and things unvirtuous.

"Whosoever shall give a cup of cold water in My name," says Christ in the gospel, "he shall not lose his reward." Therefore I have certainty and confidence in Jesus Christ, in whom every one ought to set his confidence and his hope, that Owen O'Neill will get the reward and fruit of his good deeds, his excellence, his alms, and his humanity, before Him in the heavens this day. For many is the poor man whom he relieved and kept living and well-off, who shall now go astray (I fear me) like piteous (?) empty orphans for want of him—shall go astray, I say, for want of the people's commander and

Feuċ an ċreaċ ar na ḋéanaṁ an tan do teasdaiġ agus d'eug Eoġan O Néill fear mar [*i.e.*, ár] ngearáin agus mar [ár] gcosanta!

Feuċ mar [ár] gcreaċ arr na ḋéanaṁ an tan do ċaill tiġ na gcliar agus na na mboċt a cean[n]-st[i]úrṫa Eog[h]an O Néill, cara na h-eaglaise aige [*lege* ag] a raiḃ gráḋ arr Ḋia agus arr na ċóṁarsain.

O ṫús is follas go raiḃ cion agus gráḋ aige ar Ḋia, óir ní táinig leis an diaḃal no leis an tsaoġal caṫuiġṫe ċur air, an naom-eaglais catoilce do ṫréigb[h]eál, no cúl no freiteaċ a ṫaḃairt d'aon ṗunc do'n creidioṁ. Ṫóg sé a ċlann a ṫeaġlaċ, agus a ṁuintir suas 'san uideas [oideas] agus san eólus ċéadna, mar do b'ḟiosaċ dó gur ḃeag a ḃfeiḋm an saoġal uile do gnóṫuġaḋ agus an t-anam do ċailleaḋ, mar adeir Críosda 'san tsoisgeul.

San dara feaċt ḃí gráḋ aige air an ċóṁarsain; ṫeisbean se an gráḋ sin ag fuasglaḋ agus ag furtaċ dóiḃ a n-am agus a n-aimsir a ḃfeaḋma agus a riaċtanais. Ṫeisbein sé an gráḋ sin ag sásaḋ na n-iotaċ agus na n-ocraċ go faising fáilteaċ flaiṫeaṁail. Ṫeisbein se a ġráḋ air an ċóṁarsain ag comóruġaḋ na marḃ go friotoilteac freastalaċ, agus ag tairḃirt offrala agus urnaiġe ag altóir Ḋé ar a son. Is iomḋa bráiġḋe gan coir a sgaoil agus d'fuasgail sé as glasaiḃ agus as géaḃanuiḃ daiġne dorċa dúnta. Is follas gur ċuir Eóġan uasal onóraċ O Néill iad so agus oibreaċa eile na trócaire go laéṫeaṁail a ngníoṁ.

Is follas fós go raiḃ sé 'na náṁuid ag luċt na mí-gnioṁ agus na n-olc agus na suailciḃ [*lege* nduailciḃ].

Cé bé ḃéaras cupan d'uisge fuair uaḋa an[n] m'ainm-se adeir Críosta san tsoisgeul, ní ċaillfe sé a luaiḋeaċt. Mar sin is deiṁin agus dóiġ liom as Īosa Criosta ann ar cóir do gaċ neaċ a ḋúil a ḋóċas agus a ṁuinnín a suiḋioġaḋ, go ḃfuiṫiḋ Eoġan O Néill luaiḋeaċt agus toraḋ a ḋeiġ-[ġ]níoṁaraḋ agus a ṁaiṫis a ḋéirce agus a ḋaonaċt roiṁe an[n]sna flaiṫis anioḋ. Oír is iomḋa duine boċt do ṡásaiġ sé, agus do ċonġaiḃ na ċóṁnuiḋ agus na ṡuiġe, a raċas anois (is eagal liom) amúġṫa mar ḋileaċtaḋ faḋḃa falṁa d'á easḃuiḋe, raca[i]d, adeirim, amúġa d'easḃuiḋ ceanpuirt agus ċnaipe-

sign-button, who used to produce virtue, civility, and beauty in every assembly and company and gathering where he would be.

And now, finally, after collecting and gathering together the goodness of Owen and the goodness of his ancestors [before your minds], we raise our tones and our voice with one common accord up to God on behalf of this gentleman of great price whom we have lost. We ask it earnestly, as a request of God, that his alms and his good deeds may go to the profit and benefit of his soul this day. The alms that never fail, may they bring him relief and comfort. May the poor and the naked and the hungry whom he often satisfied—may they, I say, be now his friends in the presence of the Trinity, entreating and advocating earnestly on his behalf, in compensation for every entreaty and advocacy that he himself made before men on behalf of the poor in this world.

The End.

Belfast, the sixteenth day
of the month of April, 1805.

coṁaṛṫa an ṗobuil, do cuiṛeaḋ ṣuḃailce aoiḃ agus maiṣe aiṛ an cṛuiniogaḋ aiṛ an ċuideaċta agus aiṛ an oiṛeaċtuiṣ an[n] a mbiaḋ ṣe.

Anoiṣ, ṣá ḋeóiḋ, taṛ eiṣ maiṫeaṣ Eoġain agus maiṫeaṣ a ṡinnṣiṛeaḋ a cṛuiniogaḋ agus a ṫiomṣuġaḋ a gceann a ċéile, tógmuid anoiṣ aiṛ [áṛ] nglóiṛ agus aṛ n-aon-ġuṫ coitċeanta ṣuaṣ ċum Dé aiṛ ṣon an duine uaṣail ṁóṛ-luaḋaiġ-ṣe do ċailleamaṛ. Iaṛṛmaid go dúṛaċtaċ maṛ aṫċuingiḋ aiṛ Dia, a ḋéiṛc agus a ḋeiġ-[g]níoṁa a ḋul a ttaiṛḃe agus a ṡoċaṛ [*lege* ṣoċaṛ] d'[a] anam anioḋ. An déiṛc naċ ttéid amuġṫa go ttugaiḋ ṣí ṣuaṣglaḋ agus ṣuaṛtaċt dó; go ṛaiḃ an boċt a[n] noċt agus an t-ocṛaċ do ṡáṣaiġ ṣé go minic, go ṛaiḃ ṣiad, adeiṛim, anoiṣ 'na gcaṛuid aige a láṫaiṛ na tṛionóid ag teagṛa agus ag aḋḃcoideaċt go díliosṛ aṛ a ṡon maṛ éiṛc an[n] gaċ teagṛa agus an[n] gaċ aḋḃcoideaċt d'á ndeaṛna ṣeiṣion aṛ ṣon na mboċt a láṫaiṛ daoine aiṛ a[n] tṣaoġal-ṣa.

An deiṛeaḋ.
Bealṣaiṛṣte ṣé deug lá na
mí Aibṛil 1805.

"The Estate of the Diocese of Derry."

COMPILED BY

DR. GEORGE DOWNHAM,

BISHOP OF THAT SEE—1616–34.

From the Original MS.—intitled, "The Ulster Visitation Book, 1622," preserved in the Library of Trinity College, Dublin. With an attempt to trace the succession of Clergy in the several parishes.

BY WILLIAM ALEXANDER REYNELL, M.A. & S.T.B., M.R.I.A.,
From 1867 *to* 1873,
Incumbent of Carrick, Diocese of Derry.

PART IX.

Archdeacons of Derry.

(Continued from Page 223, Vol. III.)

ERRATUM.

Dr. PHILIP SMYTHE, Dean of Derry, was *sixth*, not *fourth* Viscount Strangford, and was father of Lionel, seventh Viscount, by Mary, daughter of Anthony Jephson, of Moyallow, Co. Cork, Esq.

THOMAS WINTER, M.A., was Archdeacon of Derry very early in the seventeenth century. In 1607 he was presented by the Crown to the Treasurership of Cashel, and in the following year to the Chantorships of Waterford and of Lismore. He held, with these dignities, this Archdeaconry. In 1612 he was deprived for non-residence. On February 14 of the same year he was presented by the Crown to the Deanry of Cloyne. He died in 1615, and is thus noticed in the Regal Visitation, held in that year—

"Thomas Winter, A.M., minister et predicator, nunc mortuus." [Dean of Cloyne.]

From the Visitation of Archbishop Colton, 1397, it appears that the Rectory of Dunboe belonged then to the Archdeaconry, as it did at the Disestablishment of the Church of Ireland.

1612, Grant to OWEN McCAWELL of the Archdeaconry of St. Columbe, Derry, viz., the Union of Donebooe, during pleasure, vacant by the non-residence of Thomas Winter, the last Incumbent, and in the King's gift of full right, 30 April, 10 James I. [Patent Roll, 226.]

1622, JOHN RICHARDSON, D.D., was then Archdeacon. Born in the city of Chester, or its vicinity, he was elected a Junior Fellow of Trinity College, Dublin, and was assigned an annual salary of £10. In 1601 he was Preacher to the State. He proceeded D.D. at the commencement, held on 18 August, 1614, in St. Patrick's Cathedral, Dublin. He became Vicar of Granard [Ardagh] in 1610; Prebendary of St. Audeon's, Dublin, in 1615; R. of Ardtrea [Armagh] and Ardstraw [Derry] 11 Novr., 1617; and probably in that year, Archdeacon of Derry. Bp. Downham describes him as "a reverend man for his learning and life, and a worthy preacher." He married Elizabeth, daur. of Sir Hugh Bromley, of Bromley, in Warrell, Cheshire. When Dr. Wm. Bedell resigned the See of Ardagh, Dr. John Richardson was nominated to that See, and in the autumn of 1633 was consecrated at Armagh by Primate James Usher, "where no such act had been before performed within the memory of any man living." [*Usher's Works*, xv. 572.] He was allowed

to hold his Archdeaconry for one year "in commendam." His Patent bears date 14 May, 1633. Two pieces of Communion Plate which belong to the Chapel of T.C., Dublin, are thus inscribed: "1632, Joh: Richardson, S.T.D., hujus collegii quondam socius, esse dedit sui monumentum et pignus amoris." In 1639, Bishop Richardson was presented by the Crown to the Archdeaconries of Down and of Connor: he held these dignities in commendam with his See.

He left Ireland for Holland in 1643, and died in London, 11 August, 1654, aged 74; his will bears date 9 August previously, and his wife survived him; he *d.s.p.*

In Brereton's *Travels* (Chetham Society, 1844), page 140, under date 10 July, we find this notice of the Bishop and his lady:—"Here was this day at dinner, D^r^. Richardson, B^p^. of [Ardagh], a Cheshire man born, an able man and good scholar; he was born near Chester, and married Sir Henry Barburie's dau^r^., whom I went to visit after dinner, a tall, handsome fat woman. The Bishop is an intelligent man, and gave me good resolution and satisfaction in many things." Lloyd's notice of him is well known. In the *Life of Bishop Bedell* (by his son), Cambridge, 1871, ed. by J. E. B. Mayor, D^r^. Richardson is mentioned as having had "the best church living in the Dio: of Ardagh, having a good estate and no charge of children, and deserving of a better bishopric." The Manor of Carrickglass, Co. Longford, was his property. His will was proved 6 Dec^r^., 1654. He therein ordered "the said Manor and lands to be sold . . . the proceeds to be applied for the maintenance of Scholars and Fellows of T.C.D., to be chosen by the Provost or majority of the Fellows of such persons who have lived in the several places and parishes as have been under my charge and care in my lifetime, or such as shall be hereafter brought up as Scholars in the said places and parishes, that is to say, out of the Parish of S^t^. Audeon's in the city of Dublin, Granard, Ardstraw, and Dunboe."

Bishop Richardson published some sermons. Many letters passed between him and his friend Bishop Bedell, of Kilmore.

A portrait of the Bishop was engraved in 1804, with his arms and those of his See; it maintains Lloyd's description of his features, namely, "as peculiar for a very grave countenance;" he adds "he was extraordinary textuary."

1635, GEORGE HOLLAND is named as Archdeacon in this year, a notice of him has already been given in this (vol. iii., part 3, page 190) account, as he became Dean in 1663.

$16\frac{3}{4}\frac{8}{0}$, EDWARD STANHOPE, M.A., ordained Deacon and Priest by Lancelot, Arb^p^ of Dublin, 22 Oct., 1633, was presented by the Crown on 10 January; he was instituted on 22 April. He had held the Rectory of Donaghkiddy from 1 Sept^r^., 1635 [see vol. i., part 4, page 245], and in 1633 the Vicarage of Dunboyne (Dio: Meath). Mr. Stanhope is mentioned in a letter from B^p^. Bramhall (of Derry) to Lord Deputy Wentworth, dated Fawne, 30 May, 1635, and his Vicarage is then stated as being worth 100 marks per an. (*Rawdon Papers*, p. 20). He died during the great Rebellion of 1641, "of a pestilential fever, brought on by distress." Although he was collated and installed as Archdeacon of Glandelagh in 1639, Lord Loftus continued to hold that dignity, until his death in 1643.

The Dignity remained vacant until the Restoration.

$166\frac{9}{1}$, 14 March, GEORGE HOLLAND was again admitted, and installed on 10 April of that year. In 1663 he was made Dean of Derry. [*See ante.*]

$166\frac{3}{4}$, JONATHAN EDWARDS, LL.D., installed 16 February. On 3 Oct^r^., 1661, D^r^. Edwards was elected Chaplain of the Chantry of S^t^. Nicholas Within the Walls, Dublin, and was admitted and presented as Curate of the said Church; he was

also Treasurer of Kilkenny, and Prebʸ. of Blackrath in that Church, and Chancellor of Ferns. He was probably a Welshman who had migrated to Ireland during the Commonwealth period. On 27 Octʳ., 1657, his dauʳ. Ann was baptᵈ. at Sᵗ. Michan's, Dub: (*Par. Reg.*).

Dʳ. Griffith Williams, Bishop of Ossory, also a Welshman, being probably his friend, was his patron; as was also Dʳ. Robᵗ. Price (another Welshman), Bᵖ. of Ferns. With the Archdeaconry, Dʳ. Edwards held the R. of Tamlaght-Ard. On 1 May, 1672, he obtained a faculty to hold the R. of Coleraine [Connor]. He also held the Rectory of Camus Juxta Bann (or Macosquin) from 28 Octʳ., 1672, and probably died *circ*. Janʳʸ. or Febʳʸ., 168$\frac{4}{5}$.

1686, Roger Ford, collated 26 February, D.D. Dublin, Æst. 1699; he also held the Rectory of Langfield by faculty dated 29 June, 1686, and presented Communion Plate to that parish. His will is dated 3 Augᵗ., 1717, and was proved 2 Septʳ., 1719. He died 19 Decʳ. In his Petⁿ. for a faculty he styles himself as "Chaplain to the Bᵖ. *of* Derry." He was son of Robᵗ Ford, alderman of Drogheda, and his wife Elizᵗʰ. [?Leigh]. His executors were his bros., Wᵐ. Ford of Drogheda, alderman, and Robᵗ. Ford of Dublin, merchant. He married "Judith," dauʳ of Dean Ormsby of Derry, and had nine children. He held a lease in the Manor of Clothworkers, under Captⁿ. Wᵐ. Jackson, and another in Dunboe, under the Bishop of Derry. He desired to be buried "at the discretion of his executors." Probate was granted to his relict, Judith; she survived him until 1727, and was buried at Banbridge, Co. Down. The Archdeacon's eldest son, Roger, was Prebʸ. of Tassagard, Dublin, from 1737 until his death in 1756. Robert, the Archdeacon's second son, seems to have settled at Drogheda. Edward, his third son, was elected a Fellow of Trinity College, Dublin, in 1730. He was killed by a shot, fired from the College Park, 8 March, 1734. Another son, William, probably settled at Dunboe, as we find him in the office of Churchwarden there in 1732.

Inscription on chalice and cover [Court hand]—

"This Comūnion Cupe: and Couer belonges to yᵉ parish of Dunboe, in yᵉ County of Londonderry, May 22, 1686."

Inscription on chalice and cover—

"The gift of yᵉ Revᵈ. Doctʳ. Ford, Archⁿ. of Derry, to the parish of Langfield, 1715."

Langfield lies at almost the furthest extremity of the Diocese from Dunboe.

1719, Joseph Rothery, M.A.

On 10 Novʳ., 1722, he was granted a faculty to hold also the R. of Aghanloo; and further, on 2 Octʳ., 1723, he was allowed to hold also the R. of Tamlaght-Finlagan. He died in July, 1731, and on 11ᵗʰ of that month was interred at Sᵗ. Andrew's, Dublin (*Par: Reg.*).

1731, 17 Augᵗ., Benjamin Bacon, a Fellow of T.C. Dublin. Installed by John Gage, 21 Augᵗ. Son of Robᵗ. Bacon of Magilligan, Co. Londonderry, Esq. He graduated B.A. Dub: 1722; Fellow, 1724; M.A. Æst. 1725; B.D. Vern. 1732; D.D. Vern: 1740. He became R. Drumachose in 1727; in 1732 R. Desertoghill; in 1731 R. Clondevaddog (Raphoe), and was subsequently R. Tamlaght-Finlagan and Tamlaght-Ard (his native parish). He resigned this dignity in 1736. The following inscription is found on a silver flagon, in Court hand—

"This belongs to yᵉ Parish Church of Dunbon.

"The Rev. Mr. Archdeacon Bacon, Minister.
"William Ford, Esq., } Churchwardens.
"William M'Clennon, } June, 1732."

He died 2nd May, 1772, and was interred in the old Church of Tamlaght-Ard, on the north side, in front of the pulpit, on the 4th of that month. A portrait of the Archdeacon is in possession of the present Dean of Derry. I have also seen some silver plate, once his.

The inscription on the tombstone runs thus—"Here lieth the body of Robert | Bacon, Esquire, who died the 21st of January, 174$\frac{4}{7}$ | aged 88 years. Also the Body of Hester Bacon, his wife, who died the 23 of December, 1750, aged 76 years. Also the Body of their son, the | Reverend Benjamin Bacon, D.D., | who died the 2nd of May, 1772, | aged 73 years. | Also the Body of Robert Bacon, Esquire, son to the Reverend | Doctor Bacon, who died the 17 of | August, 1760, aged 23 years."

Those on the stone being illegible, some of the above dates are taken from the Parish Regr.

Tamlaght-Finlagan (Sat., 31 Decr. to Tues., 3 Janry., 1769—Pue's *Occurrences*).—"Married at Glebe Hall, Co. Derry, Captain William Span to Miss Bacon, and Dominick M'Causland, Esq., to Miss Mary Elizabeth Bacon, daughters of the Rev. Benjamin Bacon, whose fortunes of £10,000 each are the least valuable of their accomplishments."

Dr. Bacon preached before the Irish House of Commons in 1740.

1746, 4 January, the Rev. Dr. Ben Bacon got 500*l*. prize in the lottery for the Lying-in Hospital, Dublin.—*Falkener's Dublin Journal*. He gave 50*l*. of this sum to the institution. Ib: 3 Feb., 174$\frac{4}{5}$.

1736, Louis Saurin, D.D., collated 14 May, and installed 21 August. He held the Deanry of Ardagh and Chantorship of Christ Church Cathedral, Dublin, from 22 March, 172$\frac{4}{5}$, and with those dignities this Archdeaconry. His faculty is dated 2 May, 1736. He died in September, 1749, and was buried at S. Ann's, Dublin, on the 19th of that month.

1753, 15 April (died), at Belfast, Mrs. Saurin, widow of the late Dr. Lewis Saurin, Dean of Ardagh.—*London Mag.*, pp. 226. He was of a Huguenot family, and brother to the celebrated preacher, James Saurin. The Dean's son was Rev. James Saurin, Vicar of Belfast, and his grandson was Dr. James Saurin, Bishop of Dromore, 1819–42.

1749, Edward Golding, B.A., collated 9 November, installed 16 November. He had been R. Aghanloo from 1747, and resigned the Archdeaconry in 1761 for the Rectory of Clonleigh, under which parish some further account of him may be found. He was the friend of Bishop Barnard (of Raphoe and Derry), whom he accompanied to Ireland.

1761, Thomas Barnard, D.D., collated 3 June. In 1769 he exchanged this dignity with Lord Strangford, and became Dean. An account of him has already been given. [*See Deans of Derry.*]

1769, Philip [Smythe], sixth Viscount Strangford, LL.D., became Archdeacon; he had been Dean of Derry from 1752. [*See Deans of Derry.*] He resigned the Archdeaconry in 1774, when he became R. Langfield.

1774, John Stanley Monck, LL.D., Dublin, Vern. 1768; Scholar Trinity College, 1744. Uncle to the first Viscte Monck. Collated 8 Decr. He had held the R. of Drumachose from 1751 to 1768, when he became R. Langfield. In Oct., 1750, he married Miss Mary FitzPatrick. A tablet in the Church of Limavady is thus inscribed—"This stone was erected by their gratefull friend, Robt McCausland of Coleraine, Esqr., to the memory of Dr. Jno. Stanley Monck and Mary FitzPatrick

his wife, who are both interred near this place. Dr. Monck was Archdeacon in the Diocese of Derry, and for 26 years Rector of this parish, where their characters were so well known as to make any panegyrick unnecessary. John Stanley Monck died 4 April, 1785, aged 63 years. Mary Monck died 16 of April, 1786, aged 61 years. [Shranrahan, Architect, Cork.] A Paten at Dunboe has the following—"The gift of Mrs. Monk to (*sic*) Dunboe Church, December 20th, 1785."

1785, Lewis Burroughs, collated 23 April, B.A. Dub. Vern. 1736; M.A. 1739; B.D. Vern. 1765; D.D. Æst. 1765; admitted Deacon at Lisburn, 20 May, 1744; he had been R. Desertoghill from 1761, and had been previously P.C. of Derg. He married Miss Mary Cane of Larabrian, Co. Kildare, and had a large family. [She died at Bury, in 1800.] One of his sons, Newburgh, was subsequently Archdeacon. Dr. Burroughs died, *cir.* April, 1786. He was author of various poetical pieces, and was an intimate friend of Fredk. Earl of Bristol and Bp. of Derry.

1786, Clotworthy Soden, Sch.T.C.D. 1755; B.A. Vern. 1756. Collated 19 Septr., he resigned in 1795 for the R. Maghera. He had been R. Kilcronaghan, 1776–86. [See Maghera.]

1795, Newburgh Burroughs, M.A., second son of Dr. Lewis Burroughs, Archdeacon, died in March or April, 1798. He married, in 1791, Ann Trevor, only child of Isaac Bomford, of Tyrrellstown, Co. Meath, Esq., and had three sons and a daughter, who all died unmarried. He had been R. Badoney (Upper), 1787, and in Decr. of that year was collated to Ballyscullen and Termoneeny R's.

1798, Trefusis Lovell, B.A., Prebendary of Aghadowey, 1796–8, collated 29 August. He resigned this dignity in 1813, and became R. S. Luke's, London. He married in 1802, at Armagh, Miss Macan, daur. of T. Macan, Esq.

1813, Thomas Tipping Aveling, B.A., collated 20, installed 23 Septr. He was an Englishman, R. Aspley Guise and V. of Husband Crawley, both in Bedfordshire. He was of Jesus College, Cambridge. He married Miss Mary Ann Martin, and had issue. The Archdeacon died on 22nd Septr., 1820. The name "Aveling" is sometimes written "Evelyn."

1820, Thomas Bewly Monsell, collated 16 Octr., installed 20 Octr., was 3rd son of Wm. Monsell, of Tervoe, Co. Limerick, Esq. In 1829 he became Prebr of S. Michael's, in Ch Ch Cathl, Dub., and, in 1837, was elected to execute the office of Precentor in that Church. He died of fever, 25 Novr., 1846, aged 61, and was interred near the gate in his churchyard of Dunboe. There is a tablet to his memory in the Cathedral of Derry. "Erected by brethren and friends who loved himself, esteemed his worth, and benefited by his example. Whose love at the same time, that it might more fully commemorate the unostentatious usefulness of his character, endowed, with the sum of £200, the District Church of Fermoyle, built by his Exertions."

1846, Benjamin Bloomfield Gough, M.A. of Corpus Christi College, Cambridge, son of the Dean [Gough] of Derry, collated 29 Decr., installed 1 January, 1847. He resigned for the Rectory of Urney, Septr., 1849. *q.v.*

1849, John Hayden, M.A. Dub: collated 24 Octr. He had been R. Comber (Lower) from 1831. He died 10 March, 1855, aged 61, and was interred on the north side of Dunboe Churchyard. He published a sermon in 1849, a pamphlet on the Education Question in 1852, and a memoir of Rev. Alexr. Ross in 1853.

1855, Arthur William Edwards, M.A. Dublin, afterwards B.D., a Prebendary and Vicar Choral of Limerick: son-in-law of Dr. Wm. Higgin, Bp. of Derry: collated and installed 1 May. In the same year he had been collated to Fahan

(Upper) R. He resigned the Archdeaconry in 1860 for R. Tamlaght-Finlagan, and in 1869 became Dean of Cork. He died at his Deanry 27 Feb., 1874, and was interred in the Cemetery, Cork.

1860, CHARLES GALWEY, B.A. Dublin. He had been R. of Lower Badoney. Collated 17 Oct^{r}., installed 7 Novr. He resigned in 1873, and died in his 90th year, at the house of his son-in-law, Rev. Rich^{d}. Bennett [now Dean of Raphoe], Ballinascreen Rectory, 13 March, 1882.

1873, EDWARD JAMES HAMILTON, M.A. Dublin, R. of Desertmartin. He died 9 July, 1896, aged 77, and was there interred.

1896, THOMAS OLPHERT, M.A. Dublin, R. Urney, succeeded. In June, 1897, he became Dean of Derry.

1897, WILLIAM COLQUHOUN, M.A. (Dublin), R. Glendermott. The present Archdeacon, collated 27 June.

Prebendaries of the Cathedral Church of S. Columba.

THE CHAPTER OF DERRY consisted of the Dean, Archdeacon, and three Prebendaries—namely, 1, Comber or Commyr; 2, Moville; 3, Aghadowy.

Prebend of Comber.

1616, 16 Dec^{r}., EDMUND HARRISON, B.D. (perhaps brother-in-law of Bishop Downham), was appointed at this date to the contiguous Rectory of Banagher and V. Dungiven, and probably to this stall, of which he was in possession in 1622.

1631, CHARLES VAUGHAN, M.A., instituted 6 Oct^{r}., afterwards D.D., son-in-law of Bishop Downham, and possibly a member of the family of this name in Co. Donegal. He died in 1668. Also R. Banagher and V. Dungiven.

1668, WILLIAM LIGHTBURNE, collated and installed 23 June. He became Dean of Derry in 1670.

1670, WILLIAM SMYTH, M.A., Archdeacon of Armagh, 1669, and Domestic Chaplain to Primate Margetson; was collated by him to this stall 30 July, and installed 2 August. He was perhaps Fellow T.C.D. 1663, and Treasurer of Armagh 1667–9. An Archdeacon Smith was buried at S. Nicholas Within, Dub: 11 Feb: 167$\frac{4}{5}$. Par: Reg.

1673, ROGER WARING, M.A., afterwards D.D., collated 6 Octr. He was also Preb: Rasharkin (Connor), R. Conwall and Aghanunshin (Raphoe), and Archdeacon of Dromore, fac. 16 Jan., 1682. He was a member of the family of Waringstown, Co. Down. He died 1692.

1692, ROBERT GOURNEY, collated 14 May. In 1704 he was Proctor in Convocation for the Chapter. He died in 1734.

1734, ROBERT DOWNES, M.A. of Merton College, Oxford, son of D^{r}. W^{m}. Downes, B^{p}. of Derry. He held this Prebend with R. Urney by faculty, dated 3 March, 1731. In 1740 he became Dean of Derry.

1740, CHARLES TALBOT, 8th Baron Blayney, M.A. St. John's College, Cambridge, collated 14th, installed 23 August. He also held Muckno R. (Clogher) by fac. 13 Aug^{t}., 1730. In 1750 he became Dean of Killaloe. Born 27 Jan^{y}., 1714; ordained at Clogher, 24 Aug^{t}., 1738; died 15 Sep^{t}., 1761. His only son died 30 March, 1754. He was succeeded by his bro: Cadwallader as 9th Baron Blayney.

1761, EDWARD LEDWICH, LL.D., collated 6 Novr. R. Fahan. He was Vic. Gen. and Archdeacon of Kildare in 1765, and Dean of Kildare in 1772. He died 22 June, 1782.

1782, RICHARD WADDY, M.A., collated 13 July, grandson of B^{p}. Nicholson. He had held R. Desertmartin, and died 21 Jan^{y}., 1806, aged 84 (tombstone, Comber). His son Richard Waddy was Curate of Comber, and died, aged 37, 24 Feb., 1799 (tombstone, Comber).

1806, FRANCIS GOULDSBURY, M.A., Prebendary of Moville, collated 7 Feby. He died 9th, and was interred 12 Decr., 1830 (in his 64th year), at Comber, where his tombstone remains.

1830, FRANCIS BROWNLOW, B.A. Magdalen Col. Oxford, R. Leck Patrick, collated 22, installed 31 Decr. He died at his Rectory, 20 Octr., 1847, and on the 27th was interred at Comber. A member of the "Lurgan" family.

1847, THOMAS LINDSAY, R. Kilrea, collated 23, installed 24 Novr. He died, aged 65, 2 March, 1860, and was interred at Donoghenry, near Loughry, Co. Tyrone, the seat of his family.

1860, 30 May, JAMES SMITH, M.A. Dub: R. Camus Juxta Mourne. He died suddenly in Dublin, 1 March, 1870, and was interred in Strabane Churchyard.

1870, WILLIAM ANDERSON, M.A., collated 24, installed 25 August. He had served in the diocese of Raphoe. He resigned in 1872 for the Chaplaincy of the Octagon Chapel. Bath, England.

Prebendaries of Moville.

1621, ROBERT KENE, M.A. He had held Camus Juxta Bann R. from 1616, and with this Prebend held Culdaff R. He probably died in 1634.

1634, JAMES DOWNHAM, admitted in September; after the Restoration he became Preb. Tynan (Armagh), and in 1667 Dean of Armagh. His will bears date 18 June, and was proved 13 July, 1681. He was youngest son of Bp Downham.

1662, JOHN BUNBURY, M.A., collated 21 August; he also held the R.'s of Donagh and Clonmany, by facy. 22 Sept., 1662.

1672, ROBERT ECHLIN, M.A., admitted Deacon in Janry, 1662, Priest 15 March following. Collated and installed 28 June. In 1686 he was appointed Dean of Tuam, by faculty dated 18 June, 1686. He held his Deanry and the R. Dunmore [Tuam] and R. Drumragh in this diocese. With this Prebend he from 1664 to 1679 held that of Findonagh (Clogher). He was interred in the Cathedral of S. Mary's, Tuam, where his monumental tablet still remains, and is thus inscribed—"Hic juxta situm est Revdi Viri Roberti Echlin decani Tuamensis, quodcunque erat mortale: qui, die Passionis Dominicæ parricidali servorum manu extinctus est. Aprilis 18, A.D. 1712, Ætatis 72." In his petition for a faculty he states "that he was for 20 years a laborer in ye Ministry, burthened with chardge of several families besides his own, and desirous to show hospitality."

1712, SAMUEL ELWOOD, Sch.T.C.D. 1674; M.A. Æst. 1678. He had been R. Tamlaght O'Crilly from 1680, and was perhaps Preb. Mayne (Ossory). He resigned Moville on 17 March, 172⅘.

1721, PETER WARD, B.A. Dub: V. 1700; M.A. Æst. 1703; B. and D.D. Æst. 1716. In Decr., 1729, he became R. Donaghmore.

1730, GEORGE ALCOCK, Sch.T.C.D. 1714; M.A. Æst. 1719; collated 17 June; born 1695, at Kells, Co. Meath. He held with this stall R. Moymet (Meath), fac. 6 June, 1730. He was son-in-law of Bp Downes of Derry and Meath, having married his second daur, Mary; his eldest son was John Alcock, Archdeacon and V. G. of Raphoe; and his second son, George, was in 178⅘ Lord Mayor of Dublin. Rev. George Alcock died in 1747.

1747, JOHN TORRENS, M.A. Dub., afterwards D.D.; collated 15, installed 20 April. He was V. Gen[l] of the diocese, and in 1772 became R. Ballinascreen. Son of Thomas Torrens of Dungiven, Co. Derry.

1772, Sir ROBERT PYNSENT, fourth Baronet of the creation of 13 Septr., 1687. Collated 10 August. He held much Church preferment in the South of Ireland. He died 11 Septr., 1781, when his Baronetcy became extinct. Moville Parish was then divided, Upper Moville retaining the stall.

1781, FRANCIS GOULDSBURY, Sch.T.C.D. 1734; B.A. 1735; previously R. of Fahan, and subsequently of Langfield. Collated 18 Oct^{r}., and again 23 Decr. He resigned in 1797.

1797, FRANCIS GOULDSBURY, B.A. Dub: 1786; M.A. Vernis 1815. Son of his predecessor. Collated 20 Octr. He resigned in 1806 for the Prebend of Comber.

1806, JOHN BERESFORD HILL, M.A. Dub. Collated 6 March. Second son of Sir Hugh Hill, Bart. He also held, by faculty dated 3 March, 1806, R. Oughteragh (Kilmore) from 1801–3. He was Preb. Clonmethan, in St. Patrick's Cath^{l}, Dublin. He died, aged 40, 4 Dec^{r}., 1806. There is a tablet to his memory in Derry Cathedral.

1807, Honble CHARLES KNOX, M.A. Dub. Vern. 1796. Brother of D^{r}. W^{m}. Knox, B^{p} of Derry. Collated 21 January, 1807. He also held, by faculty dated 8 Jan^{ry}., 1807, R. Dunkerrin [Killaloe]. He resigned Moville in 1814, and became Archdeacon of Armagh. He died 30 Jan^{ry}., 1825. He held R. Urney, 1813–14, with Moville.

1814, JOHN MOLESWORTH STAPLES, B.A. Dub. Æst. 1796. Collated 26, installed 28 May. He also held R. Lissan [Armagh], faculty 16 May, 1814. Second son of R^{t} Hon. John Staples, and father of Sir Nathaniel Staples, eighth Baronet. Rev. J. M. Staples died, aged 81, 4 April, 1858.

1858, WILLIAM MILLER MAJOR, B.A. Dub: Vern. 1847; M.A. Vern. 1860. Collated 8 May, installed 14 June. He retained his stall, but became Incumbent of Culmore [Derry]. He died 27 Aug^{t}., 1894.

Prebendaries of Aghadowey.

1622, THOMAS TURPIN, M.A. He also held the R.'s of Clonleigh and *of* Donaghmore.

1624, JOHN DOWNHAM, collated 10 Dec^{r}., probably either son or brother *of* the Bishop *of* the Diocese.

1628, WILLIAM VINCENT, M.A. He had held Coleraine R. (Connor) from 23 Sept^{r}., 1619, and with it held this stall by faculty granted 1 March, 1628; ordained Deacon 15 Feb., $160\frac{9}{1}$, and Priest 22 Feb. following—both by John, B^{p}. Colchester. He probably died before 1640.

1640, EDWARD SYNGE, collated 3 August. At the Restoration he became B^{p}. Limerick, and was afterwards translated to Cork and Ross. He died 22 Dec^{r}., 1678.

$166\frac{9}{1}$, JOHN BLACKMAN, B.D., ordained Priest 2 Nov^{r}, 1657. Collated 13 March, installed next day. He was Proctor for the Chapter of Derry in the Convocation of 1662. He was of Oriel College, Oxford, B.D., 2 Aug^{t}., 1660, and *ad eundem* Dub: 6 Jan^{y}., 1661. Ordained Priest by Thomas, B^{p} of Ardfert, 2 Nov^{r}., 1657. He was R. of Tamlaght-finlagan, 1661.

$166\frac{2}{3}$, JOHN WHITWORTH, M.A., collated 6 Jany. In 1662 he was R. Camus Juxta Mourne and of Leck Patrick. On 5 March, 1664, he had a faculty to hold this stall with the Prebend of Dundalk (Armagh).

$166\frac{5}{6}$, JAMES HARWOOD, D.D., presented by the Crown *sed vacanti*, 26 Feby. He was R. Leck Patrick in 1662, and of Camus Juxta Mourne, 1663. He was also Archdeacon of Glendalough [Dub.] 1660–7. The "Rawdon Papers" mention him as Chaplain to the Honble. Thos. Wentworth. His will was proved in Derry Consistorial Court, 1668.

1666, VINCENTIUS ENGEHAM, M.A. Cotton (Fasti) mentions him as Prebendary at this date. [I have found no other notice of him.]

$166\frac{8}{9}$, PEREGRINE PALMER, collated and installed 7 Jany. He also held Tamlaght-Finlagan R. by faculty dated 26 January, 1669, and had previously

(from 1664) held R. Ballinascreen. He appeared at the visitation of 1679. His ordination by the B^p^. of Ardfert took place on 3 June, 1648.

1691, ROBERT GAGE, M.A., collated 25 March, 1691 (B^p^. King's V.B.), but he is said to have been presented by the Crown 19 Jan^y^., 1690. He had held R. Ballyscullen from 1686. He died on 3 Nov^r^., 1725.

1725, JOHN GAGE, M.A., son of his predecessor, collated 20 Nov^r^., installed 3 Decr. He died in Little Cuffe S^t^., Dublin, January, 1763, and on 31st of that month was interred at S^t^. Peter's in that city.—*P. Reg.* Mr. Gage married, at the same Church, Feb., 1734, Miss Sussanna Johnston.

1763, HENRY BARNARD, LL.D., 2nd son of B^p^. W^m^. Barnard of Derry, collated 4 April. He also held, by faculty dated 6 April, 1773, R. Magherafelt (Armagh). He resigned in 1787 for R. Maghera.

1787, HENRY BRUCE, B.A., collated 19 May. He resigned in 1795 for R. Tamlaght-Finlagan. Mr. Bruce was created a Baronet in 1804, having succeeded to his Irish estate under the will of Frederick, Earl of Bristol and B^p^ of Derry. Sir Henry Bruce died in Oct^r^., 1822, and was buried at his seat, Downhill, near Coleraine.

1795, ROBERT M^c^GHEE. He had been R. Balteagh, 1777–82, and with this Prebend held R. Desertmartin, by faculty dated 19 Sept^r^., 1795. He resigned 1 Sept^r^., 1802.

1796, TREFUSIS LOVELL, B.A., collated 29 August. He resigned this stall for the Archdeaconry in 1798.

1798, JOSEPH SANDYS, B.A., collated 29 August. He had held R. Kilrea from 1794. He held V. Laracor [Meath] with this stall, by faculty dated 11 Oct., 1805. Mr. Sandys resigned Aghadowey, 31 Jan^ry^., 1808.

1808, PETER CARLETON, M.A., collated 29 February. He was from 1790 to 1808 Dean of Killaloe. He had also held V. Coolock (Dublin) [where he built the present Church tower in 1791], by fac. dated 4 Feb., 1807. Mr. Carleton, on the death of Dean Cradock in 1793, was presented by the Crown to the Deanry of S^t^. Patrick's, Dublin. The Chapter, however, refused to admit him to that dignity, and proceeded to elect a Dean "according to Antient Usage and Right." Mr. Carleton resigned this stall in 1813, when he was presented to R. Killyleagh (Down). He died on 24 May, 1825, aged 69, and was interred at Killyleagh. (Tombstone.)

1813, JOHN PAUL, B.A., collated 28, installed 30 July. He died 1831.

1831, ROBERT HUME, M.A., collated 21 Oct^r^., installed 25 November. He resigned in the next year for R. Leck Patrick, and was subsequently R. Urney. He died 27 August, 1849, and was there interred. (Tablet.)

1832, ROBERT ALEXANDER, B.A., collated 28 May, installed 19 June. He had been R. Termoneeny, 1823–7, and R. Errigal, 1827–32. He previously served in the army. His eldest son is the present Primate, and his second son was an Admiral in R.N. Mr. Alexander was Domestic Chaplain to his son while B^p^ of Derry. He resigned his stall in 1869, and died on 11 May, 1872, aged 77, and was interred at S^t^. Augustine's, Derry.

1869, ANDREW FERGUSON SMYLY, M.A., son-in-law of his predecessor, collated 8th, installed 19 March, 1869, by the Dean. He resigned Aghadoey for Drumachose, but retained his stall. In both parishes he restored the churches. In 1884 he became Dean of Derry and R. Templemore. On his lamented sudden death in the present year, he was the only surviving member of the Chapter as constituted under the Establishment of the Church of Ireland.

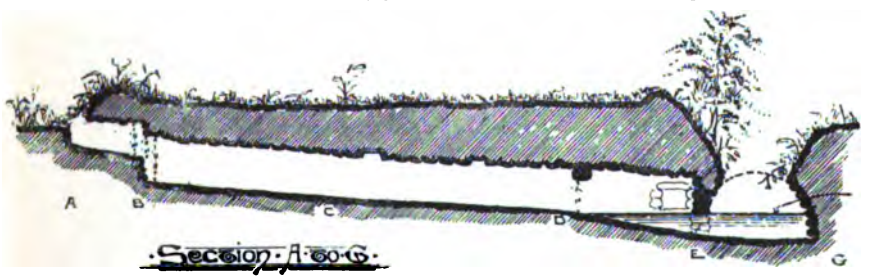
Miscellanea.

SOUTERRAIN IN THE PARISH OF ARDBOE, CO. TYRONE.

By Francis Joseph Bigger and William J. Fennell.

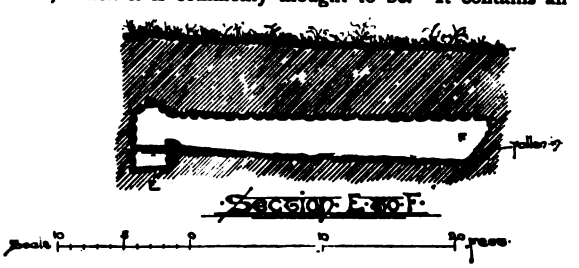
The Broken Chamber of the Souterrain

THIS souterrain is situated in the townland of Mullanahoe, parish of Ardboe, in the county of Tyrone, on the farm of James MacKeever, to whom we are indebted for several kindnesses on the occasion of our visits. It lies on the brow of a hill, in close proximity to a large fort, to which it is traditionally supposed to have been connected. The position of this fort is a commanding one, on a hill of some eminence, from which can be seen almost the entire extent of Lough Neagh and the hills of the surrounding counties. In plan the souterrain roughly resembles the letter W, and is built of dry masonry of rough unhewn stones. The present entrance is on a ditch side, and is protected by an inner door and a deep step. From this point the floor gradually inclines downward. A circular and once domed chamber is curiously placed at an angle or bend in the plan. This chamber



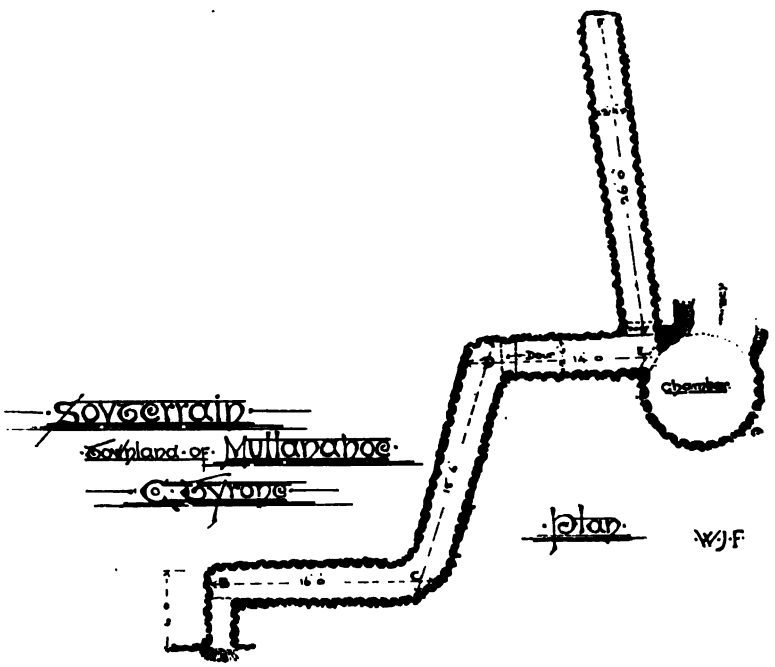
Section A to G

has fallen in, and a ditch on the margin of a field fills it with water to about two feet deep, giving it the appearance of a well, which it is commonly thought to be. It contains an entrance to the souterrain, but the water is constantly higher than the lintel. From near this chamber a fine long passage branches away southward in the direction of the fort, possibly giving rise to the belief that the other outlet was in the fort itself. This passage has fallen in at a distance of 26 feet from the circular chamber. No doubt a trifling



Section E to F

excavation might lead to some interesting finds. Some years ago an American excavated here with success, recovering some coins amongst other things. He had migrated from this district, and had dreamed before his visit home that articles of value could be found here. The dimensions are clearly figured on the plans, from which it will be seen that this souterrain presents no very great difficulties to the explorer.



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BALLYRASHANE CHURCHYARD, CO. ANTRIM.

By Thomas Camac.

The oldest tombstone in Ballyrashane Churchyard—about two and a-half miles from Coleraine—bears the following inscriptions in raised letters:—

HERE · LYETH · THE · COR
PS · OF · IANET · WILSO
N · WIFE · TO · IAMES
STIRLING · OF · KNOCK
ENKERAGH · WHO · DE
PARTED · THIS · LIFE
THE · 18 · OF · NOVM
BR · ANO · DO · 1699

IVDICIS · QVISQVE
SVI · SISTEVR · ANTE
TRIBVNAL · ATQVE
FERET · FACTIS · PRE
MIA · DIGRASVIS

HERE · LYETH · THE · BODY
OF · IAS · STIRLING [——]
OF · KNOCKENKEROGH
WHO · DIED · IAN · 24 · 17
08 · IN · THE · 74 · YEAR
OF · HIS · AGE
MEMENTO · MORI

The last word of the Latin inscription, which reads *digrasuis*, is evidently a mistake for *digna suis*. The whole might then be translated—"Each one will stand before the tribunal of his Judge, and receive rewards worthy of his deeds." The word wanting after Stirling has probably been "late;" otherwise the stone, with washing, is perfectly legible.

The Irish forces which beleagured Coleraine in 1642 encamped at Stirling's house, as the following statement, made by Donnell Gorm MacDonnell, of Killoquin, when examined in Coleraine in 1652, will show:—"After this defeate (Laney), James M'Coll M'Donnell, Allester M'Coll M'Donnell, and James M'Henry, with their men, beleaguered Colrane, and encamped at Peter Lowrie's and the Sterlins' houses, about one mile and a-half from Colrane." After telling how he saved a boy named Thomson from hanging at Ballyrashane, examinate says: "Some time afterwards he came to see the said officers who lay at Ballyrashane to besiege Colrane, and sometimes he went to Oldstone Castle, except at such times as he came unto the Irish campe lying before Colerane."—*See* Hill's *MacDonnells of Antrim*, pp. 75. 76.

The James Stirling of the tombstone was probably a son of the tenant in 1642, and would be only seven years of age when his father entertained his unwelcome visitors.

After the ejection of Robert Cragshead from Ballyrashane Church in 1661 for nonconformity, the Presbyterians built a meeting-house in a field given by the Stirlings, where it remained until the present edifice was built a short distance from the old one.

The same family still occupy the farm in the townland of Knockenkerogh, the house standing a few perches from the road on the top of what is known as "Ballyrashane Brae," and are still engaged tilling the same fields which their forefathers have been cultivating for nearly three centuries.

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UNITED STATES PRESIDENTS.

By A. Albert Campbell.

Besides Andrew Jackson (vol. iii., p. 233) and William M'Kinley (vol. iii., p. 167), the following Presidents of the United States are said to have been of Ulster descent:—James Munroe, W. H. Harrison, James Knox Polk, James Buchanan, U. S. Grant, R. B. Hayes, and Benjamin Harrison. Thus, at least nine Presidents have come from Ulster. President Arthur was probably of the same descent, as his father was a minister from Ireland. General Sam Houston, first President of Texas during its independence, was also an Irishman from Ulster.

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SEPULCHRAL CAIRN ON KNOCK IVEAGH.

By the Rev. H. W. Lett, M.A., M.R.I.A.

Knock Iveagh is a granite hill, three miles due north of Rathfriland, in the county of Down, and it attains an elevation of 785 feet. Cultivation extends up to the height of 600 feet, above which heather and whins predominate.

From the summit a very fine and extensive view is obtained of the surrounding district, the hill being an isolated eminence. To the south the spectator looks down upon the town of Rathfriland and the thickly inhabited district from Castlewellan to Newry, with the whole range of the Mourne mountains rising grandly in the background. To the west the eye ranges from the serrated edge of Carlingford mountains, along the Co. Armagh highlands, as far as to Slieve Gallian in Co. Tyrone. To the north lies the valley of the Bann, and in the dim distance Lough Neagh and the Co. Antrim mountains, amongst which can be distinguished St. Patrick's mountain, called Slieve Mis, near Broughshane; while to the east rise the swelling slopes of Dehomet and Slieve Croob.

Knock Iveagh is in the parish of Drumballyroney, and will be found on O.S. 6-inch Map, No. 41, of Co. Down.

The hill is somewhat conical, and the apex is occupied by a large heap of loose stones, which, fortunately, is quite out of the reach of the road contractor.

During a visit I paid in the autumn of 1894 to this pleasantly situated and easily accessible spot (for there are several roads leading up quite close to the uncultivated portion), I discovered that the heap of stones is a sepulchral cairn. It measures 80 yards in circumference, 25 yards in diameter, and is now 8 feet high. There are evident marks of this cairn having been "overhauled" by explorers. In one hollow among the loose stones of which it is entirely composed there is to be seen the top of a large flagstone, 4 feet 6 inches × 3 feet, which appears to have been displaced. This I take to be a cist, but had no time or means for investigation.

On the O.S. 6-inch Map the spot is marked "Carn Cave," which is the only notice I have been able to find of it.

"SAINT PATRICK'S VIEW OF THE BRAID VALLEY."

By the Very Rev. A. MacMullan, P.P., V.G.

In vol. iii., p. 113, the Venerable Archdeacon Dawson treats of the place from which Saint Patrick saw Milchu's homestead in flames, on which spot a cross was raised and stood for a sign. The writer is no doubt quite correct in supposing that the townland of Cross has its name from the cross thus erected, and that from the summit of the hill in this townland Saint Patrick looked down on the burning residence of his former master, which was probably in the Cashel, still whole and entire, in the townland of Cashel, and parish of Racavan. If the saint passed over the Wherry at Connor, the hill spoken of lay directly in his way to this Cashel; and though no trace of the cross can now be found, I believe the exact spot where it stood can be pointed out with complete certainty. As the writer referred to says, "this summit is now covered by a wooded knoll," and within the grove of trees there was, and to some extent still is, a cairn of stones. If Canon Grainger and his companion had enquired of the people who reside at the foot of the hill on the west side, and whose traditions carry them back 120 years, they would have learned that this cairn during all that time at least has been known as "the place of Saint Patrick's Cross." The greater part of the cairn was removed within living memory, when the fence round the plantation was being built, but enough remains to identify it distinctly. It is some 10 or 12 yards from the stone fence on that side of the plantation that looks towards Slieve Mis.

* * * * *

AN EARLY ANTIQUARY OF CO. ANTRIM.

By R. M. Young.

The following rhyming catalogue of his collection was composed by John Alexander of Doagh, who died in 1824. It was printed in the *Rushlight*, the clever weekly miscellany which was edited by Luke Mullan Hope from December, 1824, till September, 1825, when it ceased. It would be of interest to know if any of the antiquities mentioned are still in existence. The obituary notice which accompanies the poem in the *Rushlight* was supplied by Samuel M'Skimin, the historian of Carrickfergus. It would appear from it that John Alexander had been "a zealous hunter of antiquities and curiosities" throughout his life. He was one of the founders of the book club held at Doagh, and an ardent Irish Volunteer and Freemason.

"I've shell-fish, fruits, and wood, and bones,
By nature turned into stones;
I've limpets, mussels, urchins too,
And wilks and cockles not a few;
Pieces of bones of cows and sheep,
As hard as any stone you'll meet;
A fox's head I next will hint,
Both flesh and bones are all pure flint;
I've fossils, corals, iron ore,
And pebbles from Lough Neagh shore;
And, for to finish this account,
I've cinders from the burning mount.
My hazel-nuts I won't neglect,
Would try the best of teeth to crack;
And many things I cannot name,
Are all just petrified the same.
Now I begin the second part,
To tell you what I have of art,
Hammers and hatchets, all of stone,
The Danes brought with them from home;
One of my hammers weighs ten pounds,
Would knock a cow or bullock down;
It was in Doagh moss it was found,
Four or five feet down in the ground;
Warlike weapons, made of brass,
I have a dozen and no less;
Stone buttons would you much surprise,
And scarcely would believe your eyes;
And formed as if with modern skill,
And found in Ballyboley hill.
To this collection I can join
Both brass and silver ancient coin;
And many things I do declare,
I know not of what use they were."

BOUNDARIES OF BELFAST IN 1806.

By R. M. Young.

In 1806, Arthur Thompson, "a gentleman of this town," undertook to make a census of Belfast, which he found amounted to 22,095 persons, as compared with 18,320 in 1791, 13,105 in 1782, and 8,549 in 1757. He mentions the then boundaries of the town in the following terms:—

"It will be necessary to give limits to Belfast, that its extension may be understood, say thus:—To the first Arch of the Long Bridge on the County of Antrim side; to the Mile Water Bridge on the Carrickfergus Road; to the Porter's Lodge on the road leading to Old Park, and around by the pathway to the back of the Poor House to Mussenden's Hole on the Lodge Road; to Craven's Bridge on the Shankhill Road; to Reed & Cavart's Cotton Factory on the Falls Road; to George Bradbury's House on the Pound Fields Road; to the Salt Water Bridge on the Malone Road; and to the houses at the Bank on the side of the wooden Bridge next Belfast."

These boundaries included a large quantity of grazing fields, and no doubt were as notable additions to the acreage of the town at that time as the great extension of the city in the present year.

* * * * *

COUNTY DOWN IN 1672.

By the Rev. H. W. Lett, M.A., M.R.I.A.

The names of the places in County Down in 1672, mentioned in the extract given by R. M. Young at p. 204, may, I think, be identified as follows:—

"Braklen" is the same as Briclan, formerly Bricren, which was the ancient name of the town or village of Loughbricland. The "*flint*-stones" on the "desart road" are merely intended to describe the bad state in which De Rocheford found the road from Newry, northwards.

The first river he mentions is evidently the Bann, and the second is the Lagan, at Dromore. The town of Banbridge had not then come into existence. "Hildburn, otherwise Tilburg," is Hillsborough. The description of the "large castle" will answer for the "old fort;" and the "river," "pool," and "great causey" are respectively the overflow stream from the artificial lake in the park, which is formed by an embankment, the top of which is paved.

The translation seems to want some words after "causey," which, if the original French work were consulted, might render the traveller's meaning more intelligible.

It is curious to find the Frenchman talking of the hills between Newry and Belfast as if they were "mountains;" probably he had been brought up in a very flat country.

"Lenegiardin" is Lisnegarvey or Lisburn. The description of the position of the castle that used to be in this town will be recognised by those who are familiar with the Castle Gardens in Lisburn, and the view of the Lagan therefrom.

Reviews of Books.

Publications having any bearing upon local matters will be reviewed in this column.

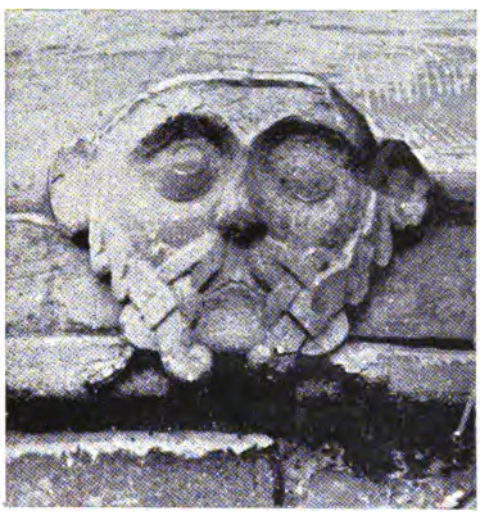
A Prince of Tyrone. By Charlotte Fennell and J. P. O'Callaghan. Edinburgh and London: William Blackwood & Sons. 1897.

This is an Ulster historical novel, written with some power and ability. The principal characters pourtrayed are Shane O'Neill, whose varied and checkered career formed so distinctive a feature in Northern politics during the reign of Elizabeth, and his secretary Kevin Adair. O'Neill's stay at the Court of the Queen in London is picturesquely described, and treated with fairly historical correctness. This can hardly be said of the closing chapters, where Shane meets his death at the hands of the MacDonnells: here the license of romance has partly usurped the place of accepted facts. The description of the O'Neill stronghold at Dungannon—the prince's life—his relations with the fair Countess of Argyle, his other amours, and his many tribal feuds and forays, are depicted in a way that cannot but please the reader, whether he be a student of history or a lover of romance. The book, taken as a whole, is an excellent one, and well worth perusal.

Devenish: its History, Antiquities, and Traditions. Dublin: M. H. Gill & Son. Enniskillen: A. Weaver. 1897. Price—cloth, 2/-; paper, 1/- net.

If the different antiquarian districts likely to become more popular as resorts for tourists are to be written about in a way like this, there need be no fear of their future popularity. From cover to cover the book can be read with delight and pleasure, not only by the ordinary "tripper," who simply hovers about such places like a passing seagull and then flies on to new scenes, but also by the most erudite antiquary, who will here find ample food for his deeper mind, and abundance of ancient lore to satisfy his more extended knowledge.

Tribute has been levied from all the best authorities, ancient and modern, and we dare venture to say that no prior mention of Devenish, and Molaise its patron Saint, has escaped the general turnover that was undertaken in the production of this book. Nor has written description—no matter how careful and accurate—been depended on, but the illustrator is copiously in evidence; drawing and photograph, rubbings and measured plans, each and all fully illustrate the text on every page. No single feature of the island has escaped the most exhaustive handling, whether the early Celtic church and monastery, the glorious round tower and later cross, the mediæval abbey and the present remains, all have been described with a care and skill seldom equalled in the compass of a cheap guide-book. In fact, it is rather a misnomer to call it a *guide*-book, although it will fully meet that want, for it is quite equal to the best archæological productions of a learned society. We need not further detail the contents of the book, as its price brings it within the reach of everyone; and no one, no matter whether he has ever visited Devenish or not, can afford to be without a copy, if he pretends in the slightest degree to an interest in our past history and ecclesiastical remains.



EAST HEAD ON CORNICE OF ROUND TOWER.
From "Devenish: Its History, &c."

The printing has been carefully done by W. & G. Baird, Limited, Belfast.

Open Air Studies in Botany. By R. Lloyd Praeger, M.R.I.A. London: Charles Griffin & Co. 1897. Price 7/6.

This is a book that would scarcely come within the scope of this Journal, were it not that so much of it is descriptive of plants and hedgerows and mountain sides in Ireland, and particularly in Ulster. It has been well said that the sciences of botany and archæology go hand-in-hand, and we have often found it so. Many pleasant rambles have we had and much good work has been done in company with our friends the botanists, and with none more so than the able writer of the present book. To say that this book has been written to further popularise an already popular science is quite true, but it should also be stated, that while the main object is such popularisation, scientific teaching and careful deductions and classifications have in nowise been neglected; in other words, the full scientific value of the work has not been sacrificed in the slightest degree.

To the intelligent inquirer into nature's secrets, as well as to the student, this book will meet a long-felt want, and go far to deepen the pleasure that is derived from a pleasant ramble or a long holiday on the breezy slopes of many an Antrim headland, or by the tangled hedgerows and winding streams of sweet County Down.

Pedigree of the Magennis (Guinness) Family. By Richard Linn, Christchurch, New Zealand. 1897. Price—cloth, 5/-; leather, 6/-.

This is a little book on Ulster family history hailing from New Zealand. To have written at such a distance on genealogical matters, far from records and local authorities, must indeed have entailed a double labour upon the writer, and made his work one of considerable trouble and difficulty. Nevertheless, the work has been well done, and a fairly connected narrative of the old princely family of Magennis of Iveagh has been traced, down from Eathach Cobha to the recently ennobled Lords Ardilaun and Iveagh, and their collaterals in New Zealand.

Popular History of the Irish Presbyterian Church. By the Rev. W. T. Latimer, B.A., F.R S.A.I. Belfast: A. Dickson, Royal Avenue. 1d.

This little pamphlet contains a summary of the writer's larger history, and is printed for popular circulation at the nominal price of one penny.

Prehistoric Problems. By Robert Munro, M.D., F.S.A., &c. Edinburgh and London: W. Blackwood & Sons. 1897.

The author of this remarkable book is well known to many local antiquaries. As secretary of the Society of Antiquaries of Scotland, he has travelled widely throughout Europe, and investigated the vestiges of primitive man in France, Switzerland, and Italy especially. This latest work takes up the vexed subjects of early art, prehistoric trephining, &c., and offers much information on antiquarian matters. It is admirably illustrated in the well-known style of his other works.

The *Weekly News* of 18 Sept., 1897, had an account of "Old Belfast Buildings."

The *News-Letter* of 14 July, 1897, contained an article on "The 'Old Road,' North-East Antrim."

The *Northern Whig*, *News-Letter*, and *Irish News* of 21 August, 1897, contained an article on "Shane the Proud."

The *Irish News*, 20 July, 1897, published a notice of the New Chapel at Carnmoney, containing some historical references.

The *Amateur Photographer* for 27 August, 1897, had some photos of Enniskillen District, and a paper by A. R. Hogg, Belfast, entitled "By the Banks of Lough Erne."

The *Sketch* for 28 July, 4 Aug., and 28 Aug., 1897, contain the reproductions of some antiquarian and ethnological photos by R. Welch, Belfast, and explanatory notices.

Notes and Queries.

This column is open to readers desirous of obtaining or imparting information on questions of interest and obscure points of historical lore relating to the district.

ANTIQUARIAN NOTES.

At the quarterly meeting of the Royal Society of Antiquaries of Ireland, which was held in Leinster House, Dublin, on Tuesday, 28 September, 1897, the Rt. Hon. The O'Connor Don, President, in the chair, a presentation was made by the Society to Seaton F. Milligan of Belfast, who organised and carried to a successful issue a cruise in 1895 to Galway, and in 1897 a second cruise completing the circuit of the Irish Coast. The presentation consisted of a pair of solid silver four-light candelabra, of handsome design. The following is a copy of the inscription :—

"Presented
by
The Royal Society of Antiquaries of Ireland
to
Seaton F. Milligan, Esq., M.R.I.A.,
Vice-President and Hon. Provincial Secretary for Ulster,
in recognition of
his successful Exertions in connection with
he Sea Trips of the Society,
1895 and 1897."

In the month of June last a cinerary urn was found in a mound about two and a-half miles in the hill country above Glenarm, Co. Antrim. It is now in the possession of Seaton F. Milligan of Belfast. A quantity of cremated bones were found with it. The urn is 9 inches high and 8 inches diameter across the mouth, and is ornamented with a zigzag pattern.

George Coffey, M.R.I.A., has been appointed curator to the Royal Irish Academy collection in the National Museum, Dublin. He has just returned from a visit to the museums in Scandinavia.

The Grainger collection of antiquities in the Belfast Free Library is being re-arranged by the curator, Charles Elcock.

George Coffey, the curator of R.I.A. collection of antiquities, R. Welch of Belfast, and J. St. J. Phillips, the Hon. Sec. of the B.N.F.C., have been working at the Larne gravels. A large section of the gravels has been carefully taken in boxes to Dublin for the museum.

QUERIES.

Can any reader give me information about a ballad entitled "The Quare Folks in the Shaws," to which the following lines belong?—

"Then I put on my Sunday braws,
And wi' my stick all in my hand,
I started for the Shaws.

They gart me pie my guinea note
Or I got oot o' their claws,
And the deil tak me if I be seen
Wi' the quare folks in the Shaws."

J. JOHNSTON ABRAHAM.

Belfast Literary Society.—Is there any record of what became of the antiquities and natural curiosities belonging to this old society? The antiquities would be probably valuable, as the society contemplated an elaborate history of the Co. Antrim, and were collecting materials. The present location of the old minute books is also much wanted.

R. M. Y.

Irish Inscription in Carrickfergus Castle.—It is stated in the *Belfast Magazine*, Nov., 1814, that in the large room of Carrickfergus Castle there was an inscription (plastered over) on the stone chimney-piece. The characters (supposed to be Irish) were much obliterated. Any information with regard to it would be valuable.

R. M. Y.

The Crusaders.—Are there any historical references to the Irish having taken part in the Crusades; and if so, where?

F. J. B.

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The Ulster Volunteers of '82: their Medals, Badges, &c.

BY ROBERT DAY, F.S.A.

NOT more than one hundred and twenty years have passed away since what is known as the Volunteer movement had its commencement in Ireland, and it is remarkable that, after so short a lapse of time, so little is now known either of the Volunteers as a body, or the circumstances of the times that called them together for the defence of their country, their hearths, and their homes.

Not in the history of any nation can a parallel be found to the arming of both the noblemen and commoners of Ireland at their own personal charge, forsaking their wonted avocations and taking up arms, patiently drilling, and providing their own horses, uniforms, weapons, and accoutrements, without fee or reward, and without asking the Irish Executive for a solitary grant of any description, and by so doing incurring personal sacrifices of the most unselfish kind, and

making themselves absolutely independent, and so powerful that the weight of their influence and the force of their numbers, combined with those in the Parliament who were truly patriotic, were in 1782 instrumental in sweeping away the restrictions upon the trade and commerce of the country that had so long held its manufactures in a death-like grasp, and had hampered and almost done to death its energies and aspirations; but while accomplishing this, their primary object was the defence of their country, as just then it was almost completely denuded of troops. At Limerick, the Volunteers in 1776 performed the duty of the main guard, none of the regulars having been at the time quartered in the city; in Dublin and Cork there were small garrisons, but the sea coast line was practically undefended, and lay open to hostile incursion and invasion. It was, therefore, mainly to repel any descent on our shores that the Volunteers took up arms, and for ten years stood together as a wall of defence to their native land.

While they of '82 take pre-eminently the first rank in the roll-calls of Ireland, it must not be forgotten that they were preceded in 1745 and succeeded in 1798 by others. In 1744, upon the declaration of war by France, and in 1745, by the landing of Prince Charles Edward in Scotland, a corps of one hundred gentlemen were enrolled in Cork as "The True Blues," and formed one of the regiments of the "United Independent Volunteers." A medal engraved by Pingo was either struck for or adopted by them, as three in silver are known, having the names of the recipients (in whose families they are still preserved) upon the edge. They bear upon the obverse—"Loyal Association. Pro Cæsare. Pro Aris et Focis" (For our king, our altars, and our hearths); in the field a general on horseback reviewing troops, and below "Nov. 4, 1745." Reverse—"Quid Contra Sonantem Palladis Ægida Possunt Ruentes" (What can they avail, rushing against the clanging ægis of Pallas).

"The date of this medal was probably selected as being the day and month on which King William III. landed in England to support the Protestant religion against the attacks of a Stuart."[1] On the authority of the late John Lindsay, B.L., and Richard Sainthill, the medal commemorates the first review of "The Cork True Blues" on the grand parade by their commanding officer, Colonel the Hon. Henry Cavendish. The silk flags of this historic regiment are in the writer's collection of Volunteer memorials.

[1] *Medallic Illustrations of British History*, vol. ii., p. 603. Longmans. 1885.

In Carrickfergus, on 28 January, 1745, "the town and castle were garrisoned by the militia of the place and a company of Belfast volunteers. The latter, who had been armed, clothed, and disciplined at their own expense—continued there ten days,"[1] proving that in the capital of the North and in that of the South the same necessity existed, and the same patriotic spirit animated the country from Sherkin to the Causeway. The Volunteers and Yeomanry who were revived in 1796, and continued until 1826, were also enrolled when invasion was imminent, and were called upon—not for foreign service, but for home defence. Every town and hamlet in Great Britain and Ireland turned out their willing and ready defenders, and, as in 1776, medals were given as marks of distinction to the best marksmen, swordsmen, and the most efficient soldiers. Amongst these the men of Antrim, Down, Derry, Tyrone, and Armagh took an honourable and prominent place, and in the medals that at various times we have been able to obtain, the Province of Ulster supplies its quota and is well represented. In 1798, when the Freneh attempted a landing in Bantry Bay, a handful of the Galway Militia garrisoned the town, but from the paucity of their numbers were powerless to act. Our Channel Fleet was in the Downs, and had not the God of battles intervened, the French would have effected a landing. It was mainly this event that called up the Volunteers, who with the Yeomanry garrisoned the country through the long struggle with France which ended on the decisive field of Waterloo.

At a moderate estimate, the Volunteers of Ireland in 1782, when they had reached the zenith of their power and influence, must have numbered 100,000 men. On a gold medal of 1779 the number is given as 50,000, but in the succeeding three years they had doubled their strength. The medal is of the "Burros in Ossory Rangers."

Obverse—A harp crowned within a garter, with the legend upon it—"Quinquajinta milia juncti perati pro patria mori" (50,000 united men ready to die for their country), the whole surrounded with a raised border of shamrocks.

Reverse—"A reward of merit to Ensign Walter Stephens, Burros in Ossory Rangers; Captain Commandant James Stephens, formed August, 1779." The whole enclosed within a raised border of shamrocks minutely engraved. The uniform of this corps was scarlet, faced black, silver epaulettes, and associated with the two officers above named was Lieutenant Erasmus Burrowes.[2]

[1] M'Skimmin's *History of Carrickfergus*. Belfast, 1832.

[2] *History of the Volunteers of 1782*, by MacNevin. Duffy, Dublin.

The medal is circular in form, engraved throughout, and is preserved in its original scarlet morocco case. It is 1¾ inches in diameter. We have described this medal only because of its motto, which gives an approximate number of the Volunteers that were enrolled when it was made. We will now deal with those medals only that are associated with the province that gives our journal its name.

MEDAL OF ECHLINVALE VOLUNTEERS.

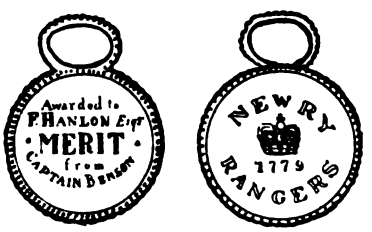
The Echlinvale Volunteers. This is a silver oval medal with a flat raised border, engraved. Obverse — The harp crowned "Pro Patria," Echlinvale Volunteers. Reverse—"A reward of merit from Captain Charles Echlin, June 17, 1779, to Mr. James Hogan." Upon the border and triangular suspender is a wreath of shamrocks. Echlin Vale is in the Parish of Inishargy, Barony of Upper Ards, Co. Down. The Echlin family are descended from James Echlin, of Pittardo, Fifeshire, who in 1517 married Christian, daughter of Sir Alexander Toures, of Inverleith. Their great-grandson was Dr. Robert Echlin, Bishop of Down and Connor, died 1635, who married Jane, daughter of James Seton, of Latrisse, Scotland. Their great-great-granddaughter, Rose, daughter of John Echlin, of Ardquin, Co. Down, married Major William North Ludlow Bernard, of Castle Bernard, Co. Cork, who died in 1755, and is now represented by Captain Richard Pigott Beamish, D.L., of Ashbourne, Glounthane, Co. Cork. This company of Volunteers was commanded by Captain Charles Echlin, whose name is preserved upon the medal; their uniform was scarlet, faced white. This was also the uniform of a corps called the "Irish Brigade," which was composed principally of Roman Catholics; but the uniforms adopted by the different regiments varied, as did the tastes of the officers under whose command they were enrolled.

The silver medal of the "Ballyleek Rangers." Obverse—"To Richard Harragon, for best shot with ball." Reverse—Upon two ribbons, "Si Vis Pacem Para Bellum;" and in the field, "John Montgomery, 1779, Colonel." The uniform of this regiment was scarlet, faced white, gold lace. It was enrolled in 1779. Ballyleek is situated in the Parish of Kilmore, Co. Monaghan. The medal is engraved, and has a loop for suspension.

MEDAL OF BALLYLEEK RANGERS.

MEDAL OF KILLALA RANGERS.

Medal of the "Killala Rangers." Obverse—The harp and crown, with "Killala Rangers" between two branches of shamrocks. Reverse—"Timothy O'Neal, for best target, 100 yards, 17 June, 1779." This medal is circular, of silver, with loop, all engraved. It is slightly marked upon the obverse by shot marks, as O'Neal, or some of his brothers in arms, must have hung it up as a target to demonstrate their skill afresh at the 100 yards range. MacNevin simply refers to this Volunteer corps as the "Killala Infantry," and gives no information of either their officers, uniform, or date of enrolment, which was probably the same as that upon the medal—1779.



MEDAL OF NEWRY RANGERS.

Another County Down medal is that of "The Newry Rangers," having its title upon the obverse, with "1779" beneath a crown. The reverse, which is hall-marked, has the inscription, "Awarded to P. Hanlon, Esq. MERIT. From Captain Benson." Besides this corps, which was probably a mounted troop, there were the Newry Volunteers, consisting of two companies. The 1st was also commanded by a Captain Benson, and the 3rd was under the command of Captain David Bell. This medal is of silver, engraved, and has a grained edge. It is unusually massive; the loop is oval, and has its edge grained to correspond with the medal. The inscription upon this interesting medal tells us what the Volunteers were in their social rank, for it was awarded to P. Hanlon, *Esq.*; this gentleman was a private in the ranks of the corps, who would not then have had such a designation appended to his name, except he was by family and birth entitled to it.

MEDAL OF KILLIMOON ARTILLERY.

The "Killimoon Artillery." A circular silver-engraved medal, with the centre sunk below a raised flat border, 1⅞ inches in diameter, having above and below a decorated flange. The upper of these is pierced for suspension, and on the lower is the Irish hall-mark date letter (I) for Anno

1779. On the obverse is a field-piece, with a scouring sponge and pile of shot, between the words "Killimoon Artillery," and on the border the ready-present-fire motto of "*Nunc Aut Nunquam*" (Now or never). The reverse has the inscription, "Awarded to Charles Mally," "Reward of Merit." Of this Volunteer Artillery Company Thomas White was adjutant. Killymoon is in the County Tyrone, close to Cookstown.

The "Ballymascanlon Rangers."[1]—This medal is of engraved silver work, oval in form, and is two inches in length by one and a-half inches wide. Obverse—Upon a garter divided in the centre at each side by a star "Ballymascanlon Rangers," and within the garter, the harp crowned with smaller garters above and below the arms, having the motto "Liberty or Death," and the figures "222." Reverse—Upon the corresponding garters, "We Struggle for Liberty" and "The Volunteers of Ireland." In the centre of the field are nine of the Volunteers, grouped as three Light Infantry, three men of the Line, and three Grenadiers: beneath their feet the owner's name, "Jn°. Thompson," and above the points of the bayonets with which the men are armed three Masonic groupings. In the centre the square and compass enclosing the letter G; at its left, the hour-glass resting on a book; and on the right, the level, rule, and mallet. It is more than probable that the "222" is the number of Thompson's Masonic Lodge. The medal has its original scarlet ribbon, clasp, and suspender, and is of peculiar interest, illustrating the character of the uniforms worn by this Co. Louth Regiment. F. C. Crossle, M.B., of Newry, has identified many of the Masonic lodges in Ireland with the Volunteers of '82; and this medal of Thompson's, while primarily a decoration of the Rangers, is also an enduring record that either a lodge of Freemasons was in the regiment, or else that the Rangers themselves constituted a Masonic lodge and a Masonic company of Volunteers.

MEDAL OF
MAGHERAFELT INDEPENDENT VOLUNTEERS.

The oval silver engraved medal of the "Magherafelt Independent Volunteers," 1781. Obverse—Two cavalry swords in saltire over the letters "M. I. V. Y.,[2] for skill with broad sword." Reverse—Above, "Pro Rege et Patria;" below, two sprays of shamrock; in the field,

[1] *Vide* Journal of the R.S.A.I., vol. 3, part iii., 1893.

[2] Magherafelt Independent Volunteer Yeomanry. This complimentary title occurs also upon a medal of the Bandon Boyne Infantry, which was presented by "Ensign Loane to Edward Kelly, Esqre., for a shooting tryal with ball, July 17, 1778."

the harp, royally crowned, within a raised rim and with a ring suspender.

Oval silver medal, without a raised rim, engraved, and belonging to the same regiment; around the edge, upon the obverse, "Magherafelt Independent Volunteers, 1781;" in the centre, "Pat Fagan, for best target, 100 yards;" reverse, the same as in the preceding.

MacNevin mentions the Magherafelt (first) Volunteers, June, 1773; uniform scarlet, faced black. Its officers were Captain A. Tracy, Lieutenant Richard Dawson, Ensign R. Montgomery. The designation "first" to this regiment would lead to the supposition that they were not the only Volunteer corps in Magherafelt, or that possibly they were succeeded by another, whose designation may be represented by the M. I. V. Y. upon the broad-sword medal. The two medals are certainly of the same regiment, and are artistically engraved.

Medals for sword practice are extremely rare. We have only met with another example in that of the Imokilly Blue Horse.

Associated with the medals, and having an equal historical but not so personal an interest, are the belt-plates, gorgets, badges, and accoutrements, many of which are preserved by the descendants of the Volunteers. Too many have been cast aside as worthless, or handed over to the very junior members of the family to play at soldiers with. To such a purpose was the parchment commission containing the authority to enrol the "Kinnelea and Kerricurihy Yeomanry" in 1798, when the Masters Westropp cut from its centre with cunning hands a circular piece, which by damping and stretching they converted into a fairly tight and sound-producing drumhead. History does not say whether they were tried for such an offence by a drumhead court-martial; but what is left of the commission is now preserved among the family papers, and perpetuates the martial and musical instincts of the young gentlemen.

Outside the porch of the Church of Kilbrogan, Bandon, is inserted in the mortar of the wall a brass oval belt-plate of the "Bandon Boyne Regiment," placed there to keep in memory the warlike spirit of those who delighted to call their ancient and loyal borough the "Derry of the South." It depicts King William on horseback, with the date of the Battle of the Boyne, 1690, underneath, surrounded by the inscription "Bandon Boyne Yeomanry,—Glorious Memory."

BELT-PLATE OF THE BANDON BOYNE YEOMANRY.

It is thus that in some cases these relics are cared for and preserved. The uniforms, owing to their less enduring material, and from the ravages of moth and damp, are now rarely met with; so that the metallic decorations and the written records that are hid away in long-forgotten newspapers, and are found in the writings of Sir Jonah Barrington and others, are almost the only evidences that remain to remind us of the Irish Volunteers. Among the most rarely met with of the former are the gorgets. These were of silver when the uniform was laced with silver, and its buttons, belt ornaments, and epaulettes were of the same material; while upon the other hand, if the dress accessories were gold plated, the gorget was gilt. They were always crescent shaped, and were worn upon the chest, immediately below the neck. They formed the last remaining vestige of plate armour, and as such were the diminutives of the breastplate. In the regular army the gorget of silver was abolished in 1796, and gold plated ordered to become regulation, and so continued until 1830, when it was altogether abolished.

While the regulation gilt gorget is of common occurrence, the gorget of silver is extremely rare, and we have never met with one that could be connected with the Volunteers of 1782. The following three are in the collection of the writer, but they belong to the Volunteers of '98:—One was worn by Captain H. Spunner, who raised and commanded the Shinrone Infantry. His commission is dated 8 October, being the 50th year of His Majesty's reign (1810), and he still continued to command the regiment in 1822. Engraved upon this gorget are the Royal arms, between the letters G. R., and on its points S. I. for Shinrone Infantry. With this is the oblong silver belt-plate, having the harp crowned, and upon two wreaths "Shinrone Infantry."

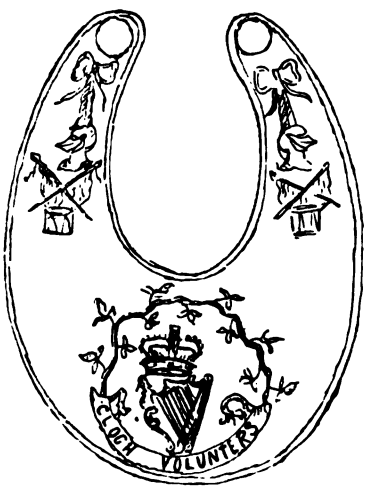
Another somewhat similar pair are more nearly associated with Ulster, as both belonged to an officer of the "Castle Dillon Infantry."[1] The former has the harp, crowned, between the letters G. R.—see plate, fig. 6—and on a fillet across the wings "Castle Dillon Infantry." The belt-plate is oval, and has a crown over the Royal cypher between two branches of laurel, and on two garters "Castle Dillon Infantry."

The third gorget of silver belonged to the South Circular Road (Dublin) Infantry. But by far the greater number of these have no regimental designation or number whatever, but simply the harp,

[1] The seat of the Beresford family, Co. Armagh.

crown, and letters G. R. Of such are two that were worn by members of the writer's family in the "Royal Cork Volunteers" and "The Youghal Union."

W. H. Patterson, M.R.I.A., Belfast, has a fine gilt brass gorget of the Clogh (County Antrim) Volunteers, the ornament on which is well engraved. It shows the harp, crowned, with a wreath of shamrocks, and on the ribbon at base "Clogh Volunteers." On the upper ends are flags crossed above a drum, surmounted by a helmet and a knot of ribbon.



GORGET OF THE CLOGH VOLUNTEERS

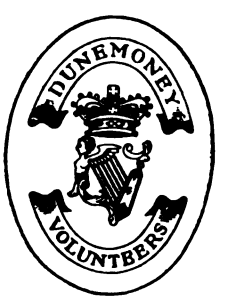
The following badges are also in the possession of the writer :—

The Armagh Cavalry. This is a gilt badge, with the crowned harp and the initials A. C. (Armagh Cavalry) on either side, with the motto "For our King and Country" on two ribbons.

The Baronscourt Rangers. Baronscourt is the seat of the Enniskillen family in Co. Tyrone.

BELT-PLATE OF THE ARMAGH CAVALRY.

BELT-PLATE OF THE BARONSCOURT RANGERS.



BELT-PLATE OF THE DUNEMONEY VOLUNTEERS.

The Dunemoney Volunteers. This is a silver badge, showing the harp, crowned, with the title "Dunemoney Volunteers" on two ribbons, one above and one below the harp. The badge shown was found in the moat of the old castle at Castlecaulfield, three miles from Dungannon, close to which is the townland of Dunemoney.

The following notes are added by Francis Joseph Bigger, M.R.I.A., from badges, &c., in his possession or brought under his notice:—

The Belfast Volunteers. A harp, crowned, is shown on this badge, with the initials "B.V." (Belfast Volunteers) below, surmounted by the motto, "Liberty and our Country." This was worn by James Bigger, of Biggerstown, one of the delegates who attended the historic Volunteer Convention in Dungannon in 1782. This corps is largely associated with the history of Belfast, and their meetings and resolutions are fully recorded in local histories. It formed a feature of the great procession through the town in 1793, held in honour of the destruction of the Bastile. See illustration, page 85. The Belfast Volunteer Company wore blue uniform, faced blue, with laced hats; whilst the Belfast First Volunteer Company wore scarlet uniform, faced black. The regimental buttons are here depicted—the one with the date 1782 surrounded by shamrocks is from the volunteer coat of Henry Joy M'Cracken, now in the Belfast Museum. Belfast was the first town that furnished a train of artillery to the Volunteers, which they long retained. Two of the pieces were afterwards used at the battle of Antrim by the insurgents. A whole volume might be written of the Belfast Volunteers and neighbourhood.

BELT-PLATE OF THE BELFAST VOLUNTEERS.

VOLUNTEER BUTTON OF BELFAST REGIMENT. *Actual Size.*

VOLUNTEER BUTTON FROM THE COAT OF HENRY JOY M'CRACKEN. *Actual Size.*

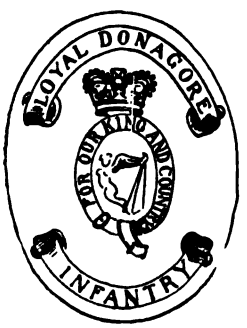
Templepatrick Infantry. This badge bears the crowned harp and on two ribbons the name, the same as No. 5. The Templepatrick Infantry were organised by the Upton family, of Castle Upton, and were raised amongst the tenantry. They carried flint-lock guns, with bayonets, one of which, with this badge, is in the possession of the Bigger family. The colours of the regiment are preserved at Castle Upton. They are a large silk Union Jack, on one side of which is painted the Royal arms and on the other the Upton arms, both being surrounded by wreaths of rose, thistle, and shamrock.

BELT-PLATE OF THE TEMPLEPATRICK INFANTRY.

Belfast Merchants' Corps. This badge bore a harp within a garter, with the motto "*Quis separabit*," surmounted by a crown, the name "Belfast Merchants' Corps" being on two ribbons above and below the device. The large plate is preserved in the Belfast Museum, and also formed part of this regiment's decorations. The harp is shown surrounded by a garter, with the motto of the Order of the Garter, surmounted by a crown, and supported by flags, weapons, banners, and musical instruments, with a crowned lion suspended below.

BELT-PLATE OF THE BELFAST MERCHANTS' CORPS.

BADGE OF THE BELFAST MERCHANTS' CORPS.



BELT-PLATE OF DONAGORE INFANTRY

Loyal Donagore Infantry. This parish adjoins Templepatrick, and the regiment was raised by the Adair family of Loughanmohr amongst the tenantry. The parade ground is still shown adjoining the castle. The insurgents in '98, after their defeat at Antrim, formed their camp on the adjoining moat; Adair, who was a magistrate, having been taken prisoner by them.

BELT-PLATE OF ANTRIM VOLUNTEERS.

Antrim Volunteers. This is a beautifully-engraved silver badge, in the possession of David Redmond, of Antrim. It bears the crowned harp, with the name "Antrim Volunteers" above and below the emblem. It was worn by Joseph Reford, J.P., of Moylene, near the town of Antrim, who was an officer in the regiment.

BELT-PLATE OF LOWTHERSTOWN MASONIC VOLUNTEERS.

Lowtherstown Masonic Volunteers. This is one of the few Masonic badges known to exist. In the centre is the harp, crowned, suspended from a Masonic arch, and supported by emblems, with the date 1796 beneath, the name being above and below. Lowtherstown is in the County of Fermanagh. This badge is in the possession of Dr. Crossle, of Newry.

BELT-PLATE OF ANTRIM VOLUNTEERS.

County Antrim Badge. This badge is peculiar, in that it is circular open work, the harp, crowned, being cut in the centre, and the motto, "*Pro Aris et Focis*," around the circle. There is no name upon it, but it is believed to be a County Antrim badge.

BELT-PLATE OF WHITEHOUSE VOLUNTEERS.

Whitehouse Volunteers. This badge is similar to the former. Whitehouse is a village four miles from Belfast, on the Carrickfergus road.

BUTTON OF BROOMHEDGE VOLUNTEERS. *Actual Size.*

Broomhedge Volunteers. I have not got a badge of this regiment, but one of the buttons is here depicted, showing a crowned harp with the name Broomhedge Volunteers above and below. Broomhedge lies between Lisburn and Moira, in the parish of Magheramesk, and county of Antrim.

I have other Volunteer buttons in my possession which are plain and show no ornament.

The seal here shown is from the glass setting of a finger ring, and was picked up in a field near Ballynahinch. The head in centre is

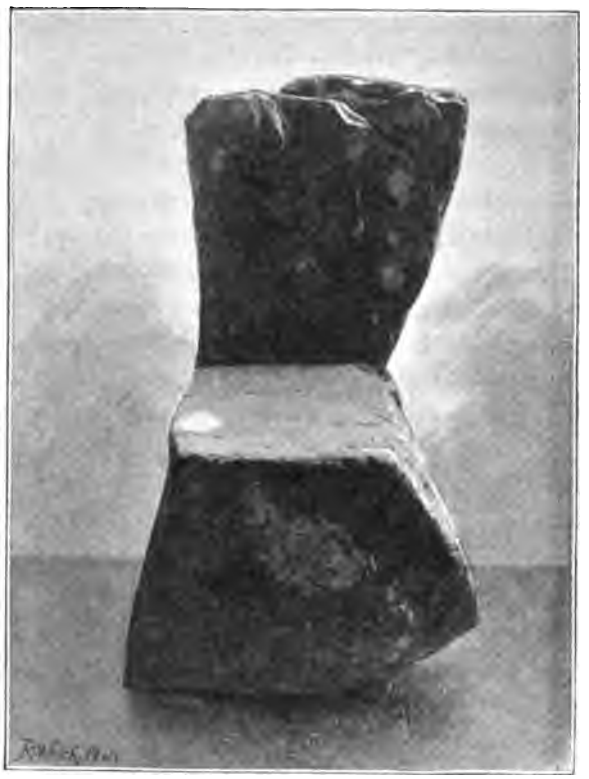
encircled by the name "Irish Volunteers." The glass has the appearance of being cast and not cut, and so may only be one of a set manufactured at the time.

IRISH VOLUNTEERS' SEAL.
Actual Size.

Any information on this subject from the readers of the Journal, or any badges, &c., entrusted to me, will be noted with pleasure for a future paper. The illustrations in this paper are from careful rubbings and drawings made by Carey, Hanford & Carey, and are, with the few exceptions noted, reproduced ***half size.***

Drawn by John Carey.] [*Original in possession of Robert Day, F.S.A.*

VOLUNTEER DEMONSTRATION IN HIGH STREET, BELFAST, 1793, IN HONOUR OF THE DESTRUCTION OF THE BASTILE.



ANCIENT STONE CHAIR OF THE O'NEILLS OF CLAN-NA-BOYE.
(Now in the Belfast Museum.)

Inauguration Stone Chair of The O'Neills of Clan-na-boye.

BY SEATON F. MILLIGAN, M.R.I.A.

THE Belfast Natural History and Philosophical Society have acquired for their Museum a most interesting relic; that is, the Stone Chair on which the O'Neills of Castlereagh were inaugurated.

No more fitting resting-place could be found for this interesting monument of Celtic Ireland than the Museum in Belfast, the town from which it was removed some 65 years ago. It stood for centuries on the hill of Castlereagh, about two miles from Belfast, where the stronghold and residence of the O'Neills of Clan-na-boye was situated, and where their chieftains were inaugurated. When the great Earl of Tyrone and the Prince of Tyrconnell fled from Ireland early in the reign of James I., never to

return, the fortunes of the Castlereagh branch of the O'Neills were also wrecked. This chair was thrown down from its original site, and remained neglected for years.

About the year 1750, Stewart Banks, sovereign of Belfast, had it removed and built into the wall of the Butter Market of that town, where it was used as a seat until the market was demolished about the year 1829. It would have been broken up but for the timely interference of Thomas Fitzmaurice, who probably knew something of its history and use, and who had it removed to his garden in Lancaster Place, where it remained until 1832. At that time Roger C. Walker, Barrister-at-Law, of Rathcarrick, Co. Sligo, who was a noted collector of antiquities, purchased it, and had it removed to his residence in Co. Sligo, where it remained until the spring of last year (1897). It is referred to in the *Dublin Penny Journal*, where a drawing of it is given. A few years ago the writer called at Rathcarrick, and had an interview with the present proprietor (son of the Roger C. Walker referred to) with a view of securing the chair for the Belfast Museum. The matter could not then be arranged, but was not lost sight of. In the early part of this year, thanks to the kind offices of Dr. Frazer, of Dublin, the owner consented to the terms of purchase, and the chair was returned to Belfast, from whence it had been taken 65 years previously.

The following note, taken from Connellan's *Annals of the Four Masters*, page 21, refers to the O'Neills of Clan-na-boye :—

"In the fourteenth century Hugh Buidhe O'Neill, prince of Tyrone, with his forces crossed the Bann, and took possession of the northern part of Dalaradia, which, from its being possessed by his posterity, who were called Clann-Aodha-Buidhe, was anglicised to Claneboy or Clandeboy. It extended from Carrickfergus Bay and the River Lagan westward to Lough Neagh, and contained, according to Dubourdieu and other authorities, the baronies of Belfast, Massarene, Antrim, and Upper Toome, in the County of Antrim. This territory was called North Claneboy, to distinguish it from South Claneboy, which was in the County of Down. South Claneboy comprised the baronies of Ards, Castlerea, Kinelarty, and Lecale, and extended, according to MacGeoghegan, from the Bay of Dundrum to the Bay of Carrickfergus or Belfast Lough."

The O'Neills took advantage of the confusion consequent on the Anglo-Norman power in Down and Antrim having been almost annihilated by Edward Bruce in 1315, and conquered the territory, which they called after their chief, Clan-na-boye, the Clan of Yellow Hugh. They retained this territory by the sword alone till the beginning of the seventeenth century. When the power of the clan became consolidated and their chiefs established at Castlereagh, they

no doubt made a stone chair, on which their chiefs were inaugurated, as their forefathers had been in Tyrone.

We have no record of the making of this chair; but that it was made, and for this specific purpose, there can be no question.

From an antiquarian point of view, it is a matter of the first consequence that this inauguration chair has been preserved, and that it is now securely placed in the old museum in College Square North. All the ancient chairs of inauguration have been either purposely broken up, like the Tyrone one, or lost through carelessness, like the Tyrconnell one, which was at Kilmacrenan, where it lay for many years, but has been entirely lost sight of for the past forty years.

Sir Henry Sidney, the Lord Deputy, in a letter dated 1568, refers to the last inauguration on this chair: "A large band of Scotts intending, as was said, to create a new Lord of Clan-na-boye not farre from Knockfergus, went under that pretence to enter a wood near Castell Reagh."

The senior branch of the O'Neills inaugurated their chiefs on the rath close by the village of Tullahogue, parish of Desertcreat, Co. Tyrone, situated between the towns of Stewartstown and Cookstown. The *Annals of the Four Masters* refer to an inauguration here in 1432, also in 1453.

In a letter of Sir Henry Bagenal's, dated 9 September, 1595, the inauguration of Hugh O'Neill, the great Earl of Tyrone, is thus referred to: "Old O'Neyle is dead, and the traitour (the Earl of Tyrone) gone to the stone to receive that name."

This stone was afterwards destroyed by the Lord Deputy, and is thus referred to: "On the 20 August, 1602, the Lord Deputy took the field, and encamped between Newry and Armagh; and understanding that Tyrone was in Fermanagh, he marched over the bridge neare Fort Mountjoy, and placed a ward neare Dungannon, and staid five days at Tullahogue, and broke the chair of stone on which the O'Neals used to be inaugurated."

It might be interesting to refer to the places of inauguration of the great Irish chiefs, quoting from Keating's *History of Ireland*:—

The Ard-Righs, or Monarchs of Ireland, were inaugurated at Tara, on the stone called the Lia Fail.

O'Neill-More, at Tullahoge, inaugurated by O'Hagan.

O'Donnell, at Kilmacrenan, by O'Firghil.

O'Neill, of Clan-Aodh-Buidhe, at Castlereagh.

O'Brien, at Magh-Adhair, in Clare, by Macnamara.

MacMurrough, at Knockan-Bogha, by O'Nolan.
O'Connor, at Carnfree, Roscommon, by MacDermot.
O'Dowda, at Carn Auchalgaidh, Sligo.
MacGuire, at Lisnaskea, Fermanagh.
MacCarthy-More, at Lisbanagher, Kerry, by O'Sullivan-More.
O'Byrne, at Dun Cailligh-Bene, by MacKehoe.
O'Rorke, at Cruachan O'Cuproin, Leitrim.

The inauguration stones of the Irish kings and chiefs were destroyed by the English wherever possible, whilst it was made a penal offence for an Irishman to wear his national costume, speak his native language, or follow the customs of his ancestors. The preservation of this ancient inauguration chair of one of Ireland's greatest families, after so many vicissitudes of fortune, is a matter for congratulation to every true Irish antiquary.

NOTE.—Several stones, said to have been fragments of the chair broken by the Lord Deputy Mountjoy, were in the garden of Rev. James Lowry, rector of Desertcreat, about the year 1768.

The writer is indebted for a great deal of the foregoing matter to an article written by the late R. R. Brash (author of "Ogham Inscriptions") on "Ancient Stone Chairs."

It may be interesting to the readers of this Journal to know that Rathcarrick is situated about five miles from the town of Sligo, on the lower slope of the hill of Knocknarea, commanding one of the most picturesque and beautiful views in Ireland. It overlooks Sligo Bay, and a magnificent stretch of mountain scenery, including Benbulbin, and is overlooked by the great cairn of Miscaun Meave, situated on the summit of Knocknarea, about 1,200 feet above the sea. There is a fine portrait of George Petrie at Rathcarrick, who made it his home when investigating the cromleacs and stone circles of Carrowmore. The house was also visited, towards the close of the last century, by Beranger, who was the first to refer to the remarkable monuments of Carrowmore. Thomas Carlyle also paid a visit to Rathcarrick when making a tour of Ireland in 1846. Rathcarrick has also an interesting collection of bronze and flint implements, mostly local finds.

The members of the Belfast Natural History and Philosophical Society, as well as antiquaries in the North of Ireland, are indebted to Mr. Walker for restoring this chair to the capital of the ancient territory where it so long stood.

The list of subscribers for its purchase is appended :—

The Countess of Shaftesbury, James Thompson, J.P. ; Lavens M. Ewart, J.P. ; R. L. Patterson, J.P. ; R. Patterson, J.P. ; John Wales, J.P. ; P. J. MacMullan, J.P. ; David Leahy, J.P. ; Otto Jaffé, J.P. ; S. F. Milligan, M.R.I.A. ; H. O. Lanyon, D. A. Maxwell, W. A. Ross & Son, Samuel Sinclair, R. M. Patterson, W. H. F. Patterson, Young & Mackenzie, John M'Knight, James Moore, Francis Curley, R. Anderson, S. D. Neill, W. Swanston, F.G.S. ; D. E. Lowry, C. H. Brett, W. Shean, W. H. Stephens, W. H. M'Laughlin, John Brown, A. C. Capper, Henry O'Neill, M.D. ; James O'Neill, M.A. ; A Friend.

By the courtesy of the Sligo, Leitrim, and Northern Counties and the Great Northern Railway Companies, the chair was conveyed free to Belfast.

Traces of the Elder Faiths: Fairy and Marriage Lore.

By Colonel W. G. WOOD-MARTIN, M.R.I.A.

(Continued from page 44, vol. iv.)

IN an island near Achill there is a holy well at which no female is allowed to draw water. It must be handed to her by a male, be he even an infant, whose hand she should place within her own in laying hold of the vessel when drawing. The water may be afterwards used for the ordinary purpose of every-day life. This is the celebrated well of Saint Brendan, on the island of Inishglora, and numerous anecdotes are recounted of the misfortunes which have happened to women who persisted in drawing water from this well. An old man who lived for many years on this island solemnly declared that he had on several occasions cleaned out the well after women had taken water from it, and that on each occasion it was full of blood and corruption. From the time he commenced to clean out the well until the task was accomplished, no water flowed into it; but as soon as the cleansing was finished, clear spring water immediately burst forth.

In Nennius' *Historia Britonum*, the Mill of Kilkeary in Ossory is described as the thirty-second wonder of Ireland. This ancient mill would neither grind on the Sabbath, nor would it grind stolen grain, and women dare not enter it. The site of this semi-sacred edifice is now occupied by a modern building, and for its present characteristics the miller can answer.

According to an ancient legend, quoted by Professor O'Curry, the River Shannon originated from the profanation of a sacred pagan well by a woman.

Women were not permitted to wash their feet in holy wells, though men were allowed to do so, for the Irish held a great many superstitions relative to water in which feet had been dipped.

In many localities it was forbidden to bury men and women in the same cemetery. The prohibition still occasionally survives, as at

Inismurry; and it is an almost universal belief that, if a woman be buried in the men's ground, the corpse will be removed during the night, by unseen hands, to the women's cemetery, and *vice versâ*.

The custom of separate burial of the sexes is derived from very ancient times, for the old pagans had, in some instances, separate burying-places for the two sexes. A short distance from the bridge crossing the Awby, a little to the north of Buttevant, on a height overlooking the road, stands an ancient conical sepulchral tumulus, about fifteen feet in height and sixty feet in diameter, styled in Irish "the mound of the boys;" a tumulus of corresponding dimensions, called "the mound of the girls," is in the immediate vicinity.

This idea of supposed pollution by contact with women appears to be much the same in all ages, and all the world over.

In the present day the movements of the fleet of trading canoes belonging to some of the natives of New Guinea are governed by minute and elaborate regulations on this subject. No woman is allowed on board any canoe for two months previous to its sailing, and during the entire period of absence the leading men in each canoe must abstain from all intercourse with the fair sex.

So much similarity, and so many correspondences, exist in the every-day routine prevailing among races generally considered distinct, that the ethnological differences they exhibit are of little weight when what they possess in common is taken into consideration. To unravel the tangled skein of primitive life as it formerly existed in Ireland, we must look to the tribes of Central Africa, of America, the hillmen of India, and the Pacific Islanders; with many of these we find marriage laws unknown, the family system undeveloped, and the only acknowledged blood relationship that through females. "These facts of to-day are, in a sense, the most ancient history. In the science of law and society, 'old' means not old in chronology, but in structure; that is most archaic which is nearest to the beginning of human progress considered as a development, and that is most 'modern' which is farthest removed from that beginning."

In the whole range of legal symbolism there is no trait more remarkable than that of capture in marriage ceremonies, nor is there any the meaning of which has been less studied.

The Rev. Edward Chichester, A.M., writing, in 1815, on ancient customs in the Parish of Culdaff, County Donegal, says that there were many which appeared extraordinary, though not confined to any one district of Ireland; the most singular he mentions being

elopement previous to matrimony, and that notwithstanding the absence of all difficulties which might stand in the way of the union of the lovers.

"The symbol of capture occurs whenever, after a contract of marriage, it is necessary for the constitution of the relation of husband and wife that the bridegroom or his friends should go through the form of feigning to steal the bride, or carry her off from her friends by superior force. The marriage is agreed upon by bargain, and the theft or abduction follows as a concerted matter of form to make valid the marriage. The test then of the presence of the symbol in any case is, that the capture is concerted, and preceded by a contract of marriage. If there is no preceding contract, the case is one of actual abduction."

Those who approach the study of this interesting subject with unbiassed minds will readily perceive that there must have existed an early period of lawlessness, in which it was with women as with other kinds of property, "that he should take who had the power, and he should keep who can;" that wives were first obtained by force, then by theft, and later by trade and bargain.

The question of ancient marriage customs in Ireland has not been grappled with by antiquaries, and it is probable that, when the solution has been attained, it will exhibit early human existence in the Emerald Isle in a very different light from that in which it has been hitherto depicted by an extravagantly eulogistic school of writers.

Sir Henry Piers, in a *Description of Westmeath* written about the year 1682, and published in Vallency's *Collec. de Rebus-Hib.*, vol. i., p. 122, says regarding Irish marriages, that "especially in those counties where cattle abound, the parents and friends on each side meet on the side of a hill, or, if the weather be cold, in some place of shelter about midway between both dwellings. If agreement ensue, they drink the 'agreement bottle,' as they call it, which is a bottle of good usquebaugh (whiskey), and this goes merrily round. For payment of the portion, which is generally a determinate number of cows, little care is taken. The father or next of kin to the bride sends to his neighbours and friends *sub mutuæ vicissitudinis obtentu*, and everyone gives his cow or heifer, and thus the portion is quickly paid. Nevertheless, caution is taken from the bridegroom on the day of delivery for restitution of the cattle in case the bride dies childless within a certain day, limited by agreement; and in this case every man's own beast is restored. Thus care is taken that no man shall grow rich by frequent marriages."

Some desirable partner for their son is discovered by his parents—desirable either in respect of the amount of her fortune, in cash or kind, or the land she possesses. The families are generally strangers to each other; so, to put the matter in train, it becomes necessary to engage the services of an intermediary to place the proposal before the young woman's parents. The professional "match-maker" is usually elderly, shrewd, calculating, and versed in all the arts of diplomacy. The commission given, he calls as if by accident, and, without making any definite proposal, sketches a mere outline of the desired arrangement. Negotiations and the all-important question of the fortune follow, and here the match-maker is often called in. As his services are usually rewarded in proportion to the terms he obtains, ample play is given to his powers of "blarney" and wealth of argument. If the girl is possessed of a fortune, the novelty of the transaction comes in, as the dowry passes, not into the estate of the young couple, but into the pocket of the bridegroom's parents, who, in consideration, agree to assign the farm to their son, charged with certain payments.

A traveller in Ireland, about the year 1830, describes a rustic marriage festival which he came on by chance one evening in the wilds of Kerry. The account is thus summarised by Lady Wilde:—

"A large hawthorn tree that stood in the middle of a field, near a stream, was hung all over with bits of coloured stuff, while lighted rush candles were placed here and there amongst the branches, to symbolise no doubt the new life of brightness preparing for the bridal pair. Then came a procession of boys marching slowly with flutes and pipes made of hollow reeds, and one struck a tin can with a stick at intervals, with a strong rhythmical cadence. This represented the plectrum. Others rattled slates and bones between their fingers, and beat time, after the manner of the Crotolistrai—a rude attempt at music, which appears amongst all nations of the earth, even the most savage. A boy followed, bearing a lighted torch of bog-wood. Evidently he was Hymen, and the flame of love was his cognisance. After him came the betrothed pair hand-in-hand, a large square canopy of black stuff being held over their heads—the emblem, of course, of the mystery of love, shrouded and veiled from the prying light of day. Behind the pair followed two attendants, bearing high over the heads of the young couple a sieve filled with meal, a sign of the plenty that would be in their house, and an omen of good luck and the blessing of children. A wild chorus of dancers and singers closed the procession; the chorus of the epithalamium and grotesque figures, probably the traditional fauns and satyrs, nymphs and bacchanals, mingled together with mad laughter and shouts and waving of green branches.

"The procession then moved on to a bonfire, evidently the ancient altar, and having gone round it three times, the black shroud was lifted from the bridal pair, and they kissed each other before all the people, who shouted and waved their branches in approval.

"Then the preparations for the marriage supper began; on which, however,

the traveller left them, having laid some money on the altar as an offering of good-will for the marriage future. At the wedding supper there was always plenty of eating and drinking and dancing, and the feast was prolonged till near morning, when the wedding song was sung by the whole party of friends standing, while the bride and bridegroom remained seated at the head of the table. The chorus of one of these ancient songs may be thus literally translated from the Irish :—

"'It is not day, nor yet day,
It is not day, nor yet morning;
It is not day, nor yet day,
For the moon is shining brightly.'

"Another marriage song was sung in Irish frequently, each verse ending with the lines—

"'There is sweet enchanting music, and the golden harps are ringing;
And twelve comely maidens deck the bride-bed for the bride.'

"A beautiful new dress was presented to the bride by her husband at the marriage feast, at which also the father paid down her dowry before the assembled guests; and all the place round the house was lit by torches when night came on, and the song and the dance continued till daylight, with much speech-making and drinking of poteen. All fighting was steadily avoided at a wedding, for a quarrel would be considered a most unlucky omen. A wet day was also held to be very unlucky, as the bride would assuredly weep for sorrow throughout the year. But the bright warm sunshine was hailed joyfully, according to the old saying—

"'Happy is the bride that the sun shines on;
But blessed is the corpse that the rain rains on.'

"On the day of bringing home, the bridegroom and his friends ride out and meet the bride and her friends at the place of meeting. Having come near to each other, the custom was of old to cast short darts at the company that attended the bride, but at such distance that seldom any hurt ensued; yet it is not out of the memory of man that the Lord of Howth, on such an occasion, lost an eye."

Even at the commencement of this century, countrymen, when going to a marriage, generally rode on horseback, each having behind him a woman seated on a pillion; the bride was mounted behind the best man; the bridegroom, however, rode alone. The old world relic of barbarism, the pursuit and capture of the bride, then still existed. The latter pretended to run away, pursued by the bridegroom; and even the bridal party usually set out for a long drive, the bride and bridegroom, bridesmaid and best man, being on the first car, the guests following in an order which usually depended upon the respective merits and speed of their horses. This drive was sometimes called "dragging home the bride." Sometimes the term was applied to the drive from the parents' house to that of her husband.

Lord Kames, in *Sketches of the History of Man*, states that the

following marriage ceremony was in his day (1807), or had till shortly before, been customary among the Welsh :—

"On the morning of the wedding day, the bridegroom, accompanied with his friends on horseback, demands the bride Her friends, who are likewise on horseback, give a positive refusal, upon which a mock scuffle ensues. The bride, mounted behind her nearest kinsman, is carried off, and is pursued by the bridegroom and his friends with loud shouts. It is not uncommon, on such an occasion, to see two or three hundred sturdy Cambro-Britons riding at full speed, crossing and jostling, to the no small amusement of the spectators. When they have fatigued themselves and their horses, the bridegroom is suffered to overtake his bride. He leads her away in triumph, and the scene is concluded with feasting and festivity."

In Roman history, the story of the rape of the Sabines should be accepted as a mythical tradition of the ancient way of procuring wives by force, and as might naturally be expected, the story, differing slightly in form, is to be found in the folk-lore of many tribes and in many places. In the Irish Nennius there is a rape of wives by the Picts from the Gael, and the Irish are also represented as giving three hundred women to the Picts, conditional on the succession to the crown amongst the Picts being through females only :—

"There were oaths imposed on them,
By the stars, by the earth,
That from the nobility of the mother
Should always be the right of the sovereignty."

"The story of the oaths is, no doubt, a fable to explain the *descensus per umbilicum* of the Picts. But in 'Duan Gircanash,' a poem on the origin of the Goedhel, reciting the same event, the Picts are represented as stealing the three hundred wives :—

'Cruithne, son of Cuig, took their women from them,
It is directly stated,
Except Tea, wife of Hermion,
Son of Miledh.'

And in consequence of the capture, the Gael, being left wifeless, had to form alliances with the original tribes of Ireland ;

'There were no charming noble wives
For their young men ;
Their women having been stolen, they made alliance with the Tuatha Dea.'"

The general conclusion which may be drawn from these and other allied facts, taken as a whole, may be interpreted as evidence of a gradual progress from a state of Totenism and female kinship, always tending upwards from that condition, exhibiting the development of human society as an evolution, moving at different epochs with varying rapidity.

John F. MacLennan, M.A., in *Primitive Marriage*, points out that "as civilisation advanced, the system of kinship through females only, was succeeded by a system which acknowledged kinship through males also, and which in most cases passed into a system which acknowledged kinship through males only."

The Editors of the *Senchus Mor* appear to be of opinion that Patria Potestas did not enter into old Irish law, for they say (vol. ii., p. 4., *preface*), that "the provisions of the Irish family law do not appear to have any connection with the ancient Roman law. The Irish law demands for the mother a position equal with the father, and there is no trace of the exercise of that arbitrary power which was wielded by a Roman father over the members of his family." In the laws of Ireland there was thus, according to this evidence, no trace of Patria Potestas.

Many English writers allege that in former times the population living in remote parts of Ireland paid very little attention to the tie of matrimony—in fact, Keating admits the accusation, for he remarks: "With regard to what is charged upon the Irish by other writers, that they very religiously observe their matrimonial contracts for the space of a year, and think they may lawfully dissolve them, it is sufficient to reply that this opinion prevailed only among the rude and unpolished part of the people, who despised the discipline of the Church, and denied the authority of their ecclesiastical superiors."

A "Teltown Marriage" is an expression often used in Meath in the present day, and a somewhat similar custom to that now to be described existed in Scotland, Wales, and part of England till very lately. If a couple who had been married for a twelvemonth disagreed, they returned to Teltown, to the centre of a fort styled Rathdoo, placed themselves back to back, one facing the north, the other the south, and walked out of the fort a divided couple free to marry again.

(What numbers would now take advantage of this simple ceremony were it but legally efficacious!)

Another ancient idea was that people should not marry in the autumn in "binding" time, for they were sure to be unbound afterwards.

There are also ill-disposed women, or witches, who by weaving spells during the wedding service prevent any children being born of the marriage. Their general manner of proceeding is to tie a knot on a string for every word uttered during the ceremony.

At the commencement of this century it was customary, in the parish of Culdaff, County Donegal, for an infant at its birth to be forced to swallow spirits, and it was immediately afterwards suspended by the upper jaw upon the midwife's fore-finger. This ceremony was performed for the purpose of preventing a disease which the people styled "headfall."

Another custom, not merely local, but found in other parts of the kingdom, was noticed by the Rev. Edward Cupples in the County Antrim. When his parishioners brought children to be baptised, a piece of bread and cheese was concealed in the infant's clothes. If several children were brought to the font at the same time, the males were first presented to the clergyman.

Weddings were made the occasion of great festivities, usually followed by a dance kept up until the greater number of the guests were stretched upon the floor through the combined effects of fatigue and other causes.

In remote parts of this country, "straw boys" still appear at the house disguised in tall conical-shaped straw masks, decorated with stripes of red and green cloth; they also wear white shirts and red petticoats set off with many-coloured ribbons. The leader dances with the bride, the next in rank with the bridesmaid, and the remainder of the band find partners as best they can. They are usually well entertained and treated to drink. They formerly demanded money, and indulged in boisterous play; but in most localities this is a thing of the past.

Strangest of all strange customs is that of the Couvade, the custom which obliges the husband to take to his bed when a child is born, sets the doctor to dose him, the women to nurse, and his friend to visit him.

No certain information has as yet, it is believed, been obtained relative to the present continuance of this custom in Ireland, but the prominent position held by the mother in Irish birth-rites is very remarkable.

Solinus recounts how, before the Christian era, the Irish mother puts the "food on the sword of her husband, and lightly introduces the first particle (auspicium) of nourishment into the little child's mouth with the point of the sword, and with gentle vows expresses a wish that he may never meet death otherwise than in wars and amid wars."

The Rev. F. A. Potter, in his description of the parish of Rath-

conrath, in the County Westmeath, in the year 1819, mentions the fact of all the married women calling themselves by their maiden names, and this is still common in Ulster.

To the present day, in many places, women, although married, retain their maiden names, and in times not very remote often followed their mothers' rather than their fathers' kindred. The study of this habit may, in time to come, unravel the tangled skein of this folk custom ; but apparently the Couvade was prevalent in Ulster at a very remote period, for in one of the early centuries of the Christian era, when the Northern Province was invaded by Maev, Queen of Connacht or the Western Province, she found all the adults confined to bed, so that no one, save the champion Cuchullin and his father, was able to defend the country against the invaders. This inactivity and inertia of the Northerners was interpreted by the light of a custom which seemed to render it intelligible. This singular inaction is accounted for in a tale entitled *Ceasnaidhean Uladh*, or the " Child-birth debility of the Ulstermen."

It may be well to explain that the term Couvade comes from Béarn, where the custom is so named by the peasantry. Even in the present day, women before child-birth often wear the coat of the father of the expected arrival, with the idea that this will make the father share some of the pains of labour, and thus mitigate those of the mother. Women also often place the trousers of the father of the child round their neck, the effect of which is also to lighten their pains. In the same way, in India, amongst the Kukis, the doctor, not the patient, swallows the medicine.

A traveller in Guiana in the year 1763 thus describes the custom of the Couvade there prevailing :—

> " When the wife lies in for the first time, the husband is obliged to keep his hammock, which is drawn up to the ridge of the house, and he is suffered to have no nourishment but a little cassava wheat and some water. When they let him down, they cut him in several parts of his body with some sharp instrument, made either of the fin of a fish or the tooth of some animal. Sometimes also they give him a sound whipping. Till this ceremony is performed upon the birth of the first child, the husband is the slave of his father-in-law, and as soon as it is over he is obliged to enter into the service of some old Indian, and quit his wife for some months. During this time he is not allowed to eat venison, pork, nor game of any kind, neither is he allowed to cleave wood, under a notion that it may hurt the infant. This servitude is terminated by a great festival, at which the husband is again put into possession of his liberty and his wife."

Descent can be easily proved from the mother, whilst it is, as a general rule, impossible to know the paternity of an infant. Whenever

relationship is traced through females only, the custom may be safely regarded as a remnant of savagery; for it should be borne in mind that in primitive times a child was considered to belong to the tribe generally, afterwards it came to be looked on as the property of the mother, then of the father, whilst it is only in modern times that it is looked on as related to both.

When a state of society was reached in which the father took the place previously held by the mother, the father instead of the mother came to be regarded as the parent. In the altered state of the case the father would, on the birth of the child, be bound by this idea to be careful of what he did or what he ate, for fear the child might be injured, and in this way the curious ceremony of the Couvade may have originated.

In classical literature there are clear illustrations of it; so also among the Tibareni, a tribe on the south coast of the Black Sea, among the Cantabri in the North of Spain, and in Corsica.

Thus we see that the Couvade was practised in antiquity by tribes represented then as backward in civilisation, and in modern times by savages in North and South America, in the South of India, and in China. This curious custom has been found at all times in many parts of the world, and in countries so distant from one another as to preclude the idea of imitation; hence it seems that, however absurd the custom may appear, yet there must be a sentiment in human nature, at some stage of its development, of which it is the outcome.

The daily life routine of a present day savage is regulated by many strange customs, which, however foolish they may appear to us, are regarded by the practiser as of vital importance to his own welfare; and these customs are in reality but the sterile or growth-arrested germs which, under more favourable conditions, have in civilised communities evolved into highly complicated legal and religious codes.

The writer's attention has been directed by a correspondent—W. W. Davies, of Glenmore Cottage, Lisburn—to several references to the origin of the Couvade which appeared in *Notes and Queries* (vols. viii. and ix., 7th series). There the practice is accounted for, partly on the idea of the child belonging exclusively to the father, and partly on the want of distinction in the savage mind between objective and subjective relations, whilst it is also suggested that the malignant demons plotting against mother and child were considered to be tricked in this substitution of the man for the woman; but C.

Tomlinson, F.R.S., suggests that such a practice "could not have originated in the motives above referred to, but rather in the necessities of humanity in the early history of the race, when the man shared with the woman the exhausting function of suckling the child. From long disuse, the lacteal organ has become rudimentary in men generally, but occasionally exceptions are to be met with." He then enumerates many instances, both with regard to tribes and to individuals, and states that on submitting to a physiologist the question whether at some remote period of the history of the human race man did not share with woman the task of suckling the infant, he was referred to Darwin's *Descent of Man* (chap. vi., 2nd ed.), in which this subject is treated at length, and to which the reader is also referred.

The "Preservation" of Ancient Monuments.

By R. LLOYD PRAEGER.

"ISN'T there a cromleac somewhere near this spot," I asked, "besides the one over yonder?" pointing to the big granite cap-stone two fields away. "No, sir; that's the only one hereabouts." "You're sure? I thought there was one just by the lane about this place"—for I had in my pocket an ordnance map marked by R. J. Welch, on which he had shown two cromleacs here by the Causeway Water. "Ne'er a one, sir," came the cheerful reply; "I've lived here all my life, and I might know." He thought a moment, and then his face brightened as though a brilliant idea had struck him. "But there *was* one just on the spot I'm standin' on—until last winter." He was standing at the edge of a potato field, at the foot of which the Causeway Water sang down its rocky course. I was in the lane, talking to him across the fence, picking blackberries, and watching the cloud-shadows on Carlingford Mountain, right opposite. "And what happened to it last winter?" I enquired. "I dynamited it," he explained. "It was in the way here; I had to plough right roun' it, and it was full of briars and weeds; so I thought it had better come out o' that. It was a heavy

job. The top stone was slate. I jumped a hole in it, and put three charges of dynamite in it; each charge was the length of my thumb. It never did it a bit o' harm—didn't knock a single skelp off it. Then the people told me I had better let it alone—thought it was unlucky like to interfere wi' it. But I said when I had gone so far I would hae it out o' that. I had cleared all roun' it, and I had use for the stone. So I put the hole deeper, and gave it five charges. The people said I would break the slates on the house down below there. But not a bit o't flew. The charge just shook it, and made cracks running through it all the same way, like as if it was a pile of slates. So I went at it with the sledge and steel chisels, and we got it broke up. One of the stones it stood on was a lovely flat stone, just like the top of a table. We made a hole for it and buried it just here where I'm standin', and we broke up the others. I wrought at it the better part of the winter, and I had a man to help me many a day. It was a heavy job. . . . I suppose it must ha' cost me twenty-five shillings." He munched a blackberry reflectively. "Ye know men would ha' given me more than twenty-five shillings to leave it standin'? Dear, dear! I thought no value o't standin' there. But I built thon wee byre out o't" (pointing to a new thatched lean-to at the gable of the cottage); "and that fence you're leaning on was made o't." The fence was built of rugged fresh-broken lumps of hard banded green grit, such as one sees on the flanks of the Mourne range. "Pity I took it down? I thought no harm o't. The big granite one over in yon field is different. That's a fine stone. If I had it, I would clear all the field-stones away from it, and build a fence roun' it, and plant flowers. A power of people comes to see that stone. But the man who owns it was talking last winter of cutting it up; it's good granite, and he says there's a power o' money in it. There was another granite one down at the bottom of the field there by the river, but I broke it up three years ago. Ye never seen anything like the house I built out o't. Man, it was lovely!"

Two cromleacs gone in three years, and a third in danger! I thought, as my bicycle bumped down the lane, can nothing be done to stop such destruction? We read learned papers about our antiquities, and argue and theorise about them, while the owner, ignorant of their value, cheerfully puts a charge of dynamite into them. And these things happen under the very noses of the Royal Society of Antiquaries, and the Royal Irish Academy, and the energetic Field Club of Belfast!

BALLYMENA TOWN BELL.

Ballymena Town Bell.

BY ALEXANDER M. D'EVELYN, M.D.

IN February, 1895, the old Town Bell of Ballymena was removed from its position in the projecting turret of the Town Hall, and Sir Hugh Adair, the present owner of the Ballymena estate, has replaced it by a larger and more modern bell. A few rough notes concerning the old bell may be of interest.

For a considerable period it has been used as an alarm in cases of fire, and as such has rendered good service from time to time.

The bell is about 18 inches in height and weighs about one cwt., and its condition and tone are still perfect. On a band round the upper portion it bears an inscription in raised letters as follows:—

⋮ SVR ⋮ ROBERT ⋮ ADAIRE AND ⋮ BALIMENOVGH ⋮ 701 ⋮

This Sir Robert Adair was born in 1659, and was the same gentleman who raised a regiment of foot for King William III., and was made a knight banneret by that monarch on the field.

I do not understand what is meant by the "AND" after his name, unless it be that "Kinhilt" was omitted for want of space.

This Sir Robert Adair is described as "Knight of Kinhilt and Ballymena," and it was probably during his life that the present Town Hall or Market-house was erected, as the date 1684 still remains carved in good relief on the oak lintel of the principal doorway.

A century or more later the old market-house was the centre of many stirring scenes, and a pillar in the present Town Commissioners' rooms still bears the mark of the bullets fired by the insurgents of 1798.

With regard to the date 701, it is obviously a mistake for 1701, and was evidently caused by some defect in the mould during the process of casting.

The bell has been removed to Sir Hugh E. Adair's residence, The Castle, Ballymena.

The Seals and Armorial Insignia of Corporate and other Towns in Ulster.

By JOHN VINYCOMB, M.R.I.A., Belfast.

(Continued from page 32, vol. iv.)

Newry.

THIS flourishing seaport, borough, and market town, which gives the title of Viscount to the Earl of Kilmorey, is situated partly in the County of Armagh, but chiefly constituting the Lordship of Newry in the County of Down. The geological features of the district are very striking, the granite range of the Mourne Mountains forming the western boundary. The port is very favourably situated for trade at the inner extremity of Carlingford Bay, an arm of the sea nine miles in length and two miles at its mouth. Previous to the time of William III. the river was not navigable above Warrenpoint, Newry being then considered as a creek to Carlingford. A number of bridges span the river, connecting the counties of Down and Armagh. A canal now connects it with the Bann, and thence to Lough Neagh. The valley through which the river runs was anciently called Gleann Righ, Glan-rye, or Clanrye, but afterwards the river itself came to be called the Newry Water. In 1726 the Custom-house was removed from Carlingford to Newry, which gave a great impetus to the trade of the town.

Newry was a place of some importance in very remote times. The Danes, towards the end of the eighth century (A.D. 790), first made their appearance on the east coast of Ireland, which they ravaged unmercifully. The position of Newry at the head of Carlingford Bay, which afforded an opening into the very heart of the country, ensured it an early visit, which was but the precursor of many similar expeditions by these sea rovers.

In 830 a large army of the invaders landed here and thence proceeded to Armagh, which they plundered, ravaging the whole district on their march.

The Original Charter of Newry.

"The jurisdiction of the Lordship of Newry and Mourne," says an authority writing in 1833, "presents the phenomenon in Irish history of a charter conferred by an Irish monarch still in force, and still acted on in its full and primeval power and authority." The charter of Newry, by "Maurice MacLoughlin, King of all Ireland," is referred to by Sir James Ware in his *Antiquities*, and called a charter of foundation. It is entitled, "Charta Abbatiæ de Newry"—"*To all his kings, princes, nobles, leaders, clergy, and laity*," &c., conferring certain lands upon the monks of Newry. The precise date is not stated, but there is sufficient evidence that it must have been about the year 1160. "The interest of this curious document," says John O'Donovan, "will be appreciated from the fact of its being almost the only monastic charter previous to the arrival of the English hitherto discovered, and for the corroboration which it affords of the fidelity of the early annals and genealogical histories, with all of which I have carefully compared it."

From this charter it would appear that there was an ecclesiastical establishment previously existing at this place. This was the monastery erected by the celebrated Malachy O'Morgair, Bishop of Down, in the year 1144, and afterwards so liberally endowed by Maurice (Muircheartach) MacLoughlin, King of all Ireland. The charter of MacLoughlin was renewed and enlarged by Hugh de Lacy, Earl of Ulster, in 1237. In the troublous times which followed, the town was many times taken and re-taken with repeated burnings and slaughterings. John Dymmok, in his *Treatise of Ireland*, p. 22, describes the deplorable condition of the town when Sir Nicholas Bagnall arrived there:—"Sir Nicholas Bagnall, at his coming thither, founde yt waste, and Shane O'Neill dwelling within half-a-mile, robbing and spoylinge so as no man could travell safely. He builded the Newry, through which the country was brought to more cyvillity." Shane O'Neill, the organiser of the great rebellion, was slain shortly after (in 1567). So that the town can hardly be said to have existed before this date. Its previous importance depended on its castle, its religious house, and the "Crown Fort,"[1] a seat of some important Irish chief. The town suffered severely during the wars of 1641, and again in the retreat of the Duke of Berwick, when it is said only six houses, besides the castle, were left standing.

[1] "The Crown Mount," or Crown Rath, an earthwork 112 feet high, flat on the top, nearly circular at the base, which measures 585 feet in circumference, and is surrounded by a fosse 20 feet broad and 10 feet deep. It was the scene of the battle of "Magh Rath," A.D. 637, between the exiled Congal Cloan and Donald, King of Ireland, which lasted six days, resulting in the defeat of Congal. It is situated about a mile and a-half from the town of Newry. (See *Ulster Journal*, old series, vol. iv., p. 53.)

Ancient Names of Newry.

NEWRY was anciently called by the several names of MONASTERIUM NEVORENSE, Iubhar chinn tragha [Yure-Kintraw], signifying "*the yew tree at the head of the Strand;*" and in later times MONASTERIUM DE VIRIDO LIGNO, and in Irish na Iuar, signifying *the yew trees*, and at a later period THE NEWRIES. It was at one time called BAGNAL, from the proprietor, Marshal Bagnal.

The *Annals of the Four Masters* give the following under the year 1162:—"*The monastery of Newry was burned down with all its furniture and books, and also the yew tree that St. Patrick himself had planted.*"[1] "This seems almost incredible," says a writer in the *Dublin Penny Journal* (1833). "Instances, however, are numerous, from which it appears that the yew is a very longevous plant; and there are yews yet to be seen in England that have flourished these seven hundred years."[2]

A mitred Abbot formerly possessed the Lordship of Newry and Mourne, and exercised therein episcopal jurisdiction, which, after the dissolution of the abbeys, was done by the temporal proprietor, whose representative is the Earl of Kilmorey, to whom the town and manor belong, and who, until the abolition of all the manor courts by Act of Parliament in 1859, enjoyed an exempt jurisdiction within the manor. The old seal of this court is a mitred abbot in his alb, sitting in a chair, and supported by two yew trees, with the inscription—"SIGILL[UM] EXEMPTÆ JURISDICT[IONIS] DE VIRIDO LIGNO ALIAS NEWRY ET MOURNE." The ancient seal of the exempt jurisdiction,

[1] The Kings of Uladh must have occasionally at least fixed their royal seat at Newry, for in an old poem which records the generosity of one of them to Filedha, or Bards, who at this time (A.D. 568) were not in favour at the Court of Tara, there occurs the following passage:—

"When Maelcobha of minstrels reigned,
In yonder Iubhar chinn Traghá,
Twelve hundred bards there shelter found
Beside his tall north-eastern yew.
To them Maelcobha of the head
Gave maintenance for three bright years,
And till Doom's pale day may the generous chiefs
Of Deman's comely sons still reign."

[2] LONGEVITY OF THE YEW TREE.—The yew is of remarkably slow growth; the wood is of a fine orange red or deep brown, flexible, elastic, splitting readily, and is incorruptible. The fineness of the grain is owing to the thinness of its annular rings or layers, 280 of these have been counted in a section so inches in diameter. Dr. Joyce, in his *Irish Names of Places*, says—"Of all European trees, the yew is believed to attain the greatest age. There are several individual yews in England which are undoubtedly as old as the Christian era, and some are believed to be much older. We have some yews in Ireland also; one, for instance, at Clontarf, has probably reached the age of six or seven hundred years; and at the ruined castle of Aughnanure (field of the yews), near Oughterard, in Galway, there is yet to be seen one venerable solitary yew, the sole survivor of those that gave name to the place, and which cannot be less than 1,000 years old. The most remarkable of the several varieties of the yew tree is the Irish yew, having upright instead of spreading branches, which Professor Lindley has made a distinct species; and it is this variety which figures on all the seals of Newry.

an illustration of which is given (Fig. 1), is a curious and interesting record, carrying forward to modern times the representation of the yew trees said to have been planted by St. Patrick, and from which the town itself takes its name. *(See also reference to Fig. 2, p. 109, and yew tree case containing seal.)*

The progress and prosperity of Newry may be attributed originally to the favour shown by Edward VI. to Marshal Bagenall, to whom the abbey and surrounding territory were granted, with very extensive privileges, in consequence of his services in Ulster, and were continued to him by James I. vesting the ecclesiastical and municipal authority in the proprietor, who exercised it to the fullest extent as lay abbot. A charter of King James I. (1612) made the town a free borough by the name of "The Provost, Free Burgesses, and Commonalty of the Borough of Newry," with the power of sending two members to the Irish Parliament. On the legislative union with Great Britain, one member only represented Newry in the Imperial Parliament. "On the accession of William III. all the municipal corporations erected by James II. were abrogated. Thus the new charters founded on the ruins of the old ones, among them that of Newry, were rendered invalid. Strange to say, the corporation under the charter of James I. does not appear ever to have been revived. Now, the seneschal of the manor begins to perform those functions formerly exercised by the provost. By the extinction of the corporation, Newry lost in a great measure its municipal characteristics, and became merged in the wider area of the manor."[1]

"By a statute of Parliament enacted in 1859 (22 Vict., cap. 14) all the manor courts in Ireland were finally abolished, their continued existence having been found prejudicial to the proper administration of justice. Thus the manor court of Newry was at last, with its fellows, completely extinguished."[1] The late Earl of Kilmorey was the last holder of such jurisdiction in Newry and Mourne. The Very Rev. Daniel Bagot, D.D., Dean of Dromore, was the last official principal, vicar-general, and commissary of the exempt jurisdiction. At the disestablishment it was made into a Rural Deanery, and the old landmark and connection with the past is kept up as the Rural Deanery of Newry and Mourne, of which the Rev. S. Smart, M.A., Vicar of Newry, is the present Rural Dean.

[1] *Historical Sketch of Newry*, by "Newriensis," 1876.

The Lordship of Newry had been held by the Bagenalls for more than a century and a-half. Nicholas Bagenall, the last of his name and race in the male line, died in 1712. By his will, dated 1708, he left his vast property to Edward Baylie and Robert Nedham. It is not clearly stated what relationship the two devisees bore to Bagnal. By one account they were his sons-in-law; by another, his cousins. Nedham had the western portion—the Lordship of Newry—and Baylie the remainder of the Lordship in Louth. In 1806 an event of great importance to the town took place. William Nedham, of Mourne Park, Co. Down, M.P., the last representative of Sir Nicholas Bagenall, died. He had no near relatives, with the exception of a nephew who had in some way displeased him. William Nedham devised his extensive estates in Newry and Mourne to a distant relative descended from a common ancestor,[1] viz., to Robert Needham, 11th Viscount Kilmorey, Co. Clare, who had attained the rank of general in the army, and who died without issue in 1818. He was succeeded by his brother, Francis Jack, created in 1822 Viscount of Newry and Mourne, Co. Down, and Earl of Kilmorey. He was great-grandfather of the present Earl, Francis Charles Needham, who directly succeeded his grandfather as third Earl, 3rd June, 1880.

Description of the Newry Seals.

Fig. 1. Circular seal.—This appears to be the original seal of the exempt jurisdiction of Newry. It is illustrated, with an interesting article upon it, in the *Dublin Penny Journal*, vol. i., p. 356. It is described in Harris's *Ware* (1774), with which it perfectly agrees. It

FIG. 1.—SEAL OF THE EXEMPT JURISDICTION OF NEWRY AND MOURNE.

may here be described a little more in its details—*A mitred abbot in his alb seated in a high-backed chair, his right hand upraised in the act of benediction, and his left holding an abbatial cross; a tall yew tree*

[1] Sir Robert Needham, of Shenton, Co. Salop, was elevated to the peerage of Ireland 18 April, 1625, as Viscount Kilmorey, Co. Clare. His younger brother, Thomas Needham, of Pool Park, Denbighshire, married Eleanor, daughter and co-heiress of Sir Henry Bagenall, Knt., Marshal, and had, with other issue, a son and heir, Sir Robert Nedham, of Pool Park, whose second son, George Nedham, of Jamaica, was father of Robert, the grandfather of William Nedham, M.P., of Mourne Park, who bequeathed his estates to Robert Needham, 11th Viscount Kilmorey.—Burke's *Peerage*.

growing on each side of the seated figure. The legend round the margin—"SIGILL · EXEMPTÆ · IURISDICT · DE · VIRIDO · LIGNO · ALIAS · NEWRY · ET · " and in the exergue beneath the seated figure the word "MOURNE." It would be interesting to know where this seal now is.

Fig. 2.—Oval silver seal Presented to the Royal Irish Academy by the widow of the late Dean Bagot, is of much later date. It is figured in Lewis's *Topographical Dictionary*[1] (1837) as the seal of the exempt jurisdiction of Newry; and in Debrett's *House of Commons* the same cut appears as the arms of the town of Newry. It differs in very many respects from the other seal. The abbot seated in his alb is replaced by another seated figure, in his robes, crowned with what appears to be an earl's coronet, and holding in his right hand a closed book, and the abbatial cross is absent altogether. On his left side is a tall yew tree, and on his right a very diminutive one, the space above it being occupied with the word KILMOREY. The inscription round the margin reads—SIGILL : CURIÆ : IVRISDICT : EXEMPT : DE : VIRIDI : LIGNO : AL^{S} : NEWRY.

FIG. 2.—SEAL OF THE COURT OF THE EXEMPT JURISDICTION OF NEWRY AND MOURNE.

This seal cannot date earlier than the accession of the Kilmorey family to the Newry estates. It has apparently been intended to secularise the device by substituting a peer in his robes for the mitred abbot.

This seal, which is deposited in the Museum of the Royal Irish Academy, is contained in a wooden case, made about 60 years ago from a yew tree that grew on or near the spot where the yew tree planted by St. Patrick formerly flourished, and supposed therefore to be a scion

[1] A blunder has been made in this seal in placing a tall mitre on the head of the seated figure. The seal itself has a nondescript coronet—not a mitre.

of the old stock. The Very Rev. Daniel Bagot, Dean of Dromore, was the last official principal, vicar-general, and commissary-general of the exempt jurisdiction, and it was the desire of his widow that the seal and its case should be preserved in the Museum of the Royal Irish Academy. At my request, George Coffey, M.R.I.A., the curator, kindly procured me a sharp impression in wax, from which the illustration is made, and supplied the following description—"The seal is of silver, not mounted in any way, and no loop or protection on back. It is about $\frac{3}{10}$ of an inch thick, and quite flat. It is in a yew box about $7 \times 3 \times 1\frac{1}{2}$ ins. The following description is written on a piece of paper pasted on inside of lid:—

> "This box is made of the famous Newry yew tree, and contains the official seal of the exempt jurisdiction of Newry and Morne."

Fig. 3 is the seal engraved on brass by Magennis of Newry for the Town Commissioners in 1871. The device is the mitred abbot, &c., as on the original seal (Fig. 1); under the seated figure, instead of the word "Mourne," the legend, in Irish characters, Iúḃáiṛ ċinn ṫṛacṫa; and round the margin, "THE TOWN COMMISSIONERS OF NEWRY."

FIG. 3.—THE SEAL OF THE TOWN COMMISSIONERS OF NEWRY.

The affairs of the town, which had been managed under the circumscribed powers of the Lighting, Watching, and Cleansing Act, was in March, 1865, placed under the "Towns Improvement Act," and the boundaries of the borough definitely settled.

The population of Newry in 1871 was 13,364; in 1881, 15,044; and in the census of 1891, 13,623.

Robert H. Doherty, who became Town Clerk of Newry in 1868, informs me that prior to that date, as far as he is aware, the Corporation of Newry had no seal. In 1871, however, it was enacted

under 35 and 36 Vict., chap. cxcviii., sec. 6—"*The Town Commissioners of Newry shall have perpetual succession and a common seal.*" Accordingly, a brass seal for wax was made by the late Edward Magennis, engraver, of Newry, copying the device of the mitred abbot seated between two yew trees from the old seal of the exempt jurisdiction, and with the legend round the margin, "THE TOWN COMMISSIONERS OF NEWRY (Fig. 3). Later on, the Commissioners had, for greater convenience, the same design re-engraved as a steel die by Marcus Ward & Co. for use in an embossing press.

SEAL OF THE TOWN COMMISSIONERS OF HOLYWOOD.

Holywood, Co. Down.

A town of nearly 4,000 inhabitants on the eastern shore of Belfast Lough, on the road leading to Bangor, about four miles from Belfast, passing through the populous suburb of Bally-Mac-Art (the Town of Mac Art), or, as it is now modernised, Ballymacarrett, Sydenham, and Bunker's Hill, from which the renowned Bunker Hill of America is named. Although a place of considerable antiquity, it is now, however, chiefly as a seaside suburb of Belfast that it possesses any importance. Previous to the formation of the railway line to Bangor, which now separates the shore from the town, it was a favourite place of resort for sea-bathing. Its fine sandy beach is now utterly destroyed. The Maypole, one of the last of its kind in Ireland, and which it is still the custom to gaily decorate on each May-eve and times of rejoicing, stands at the junction of the principal streets. It is an immense Norwegian spar, standing about 70 feet above ground and 12 under it, and was the gift of Captain Harrison, D.L. Many fine suburban residences occupy the wooded hill-sides, well sheltered from the easterly winds, and commanding a richly-diversified

view of Belfast Lough, the Black Mountain, Cave Hill, and the range of hills extending seaward, with the ancient town and castle of Carrickfergus standing out at the water's edge on the opposite side of the lough.

The late Bishop Reeves, in his *Ecclesiastical Antiquities of Down and Connor and Dromore*, in a foot-note, pp. 12, 13, adds—" Haliwode, now Hollywood parish. The ancient church, which is a building of great age, measuring 78 by 24 ft., was used till lately for divine worship. Instead of the English name, the form *Sanctus Boscus* is sometimes met with. A.D. 1210, July 29, King John halted *apud Sanctum Boscum* when on his way from Carrickfergus to Downpatrick; A.D. 1217, Jordanus de Saukeville was confirmed by Henry III. in the possession of his lands *de Sancto Bosco.* At the dissolution a small religious house of the third order of St. Francis existed here. It was dependent on the Franciscan Abbey of Bangor, and was endowed with five townlands." A.D. 1345, Edward III. appointed Robertus de Halywode to be Sheriff of the Comitatus Nova Ville de Blawico (Newtownards).

In the year A.D. 1200, Thomas White founded at this place a Franciscan priory, which was amply endowed, and continued to flourish till the dissolution. Among its possessions were the Copeland Islands and the Island of Rathlin, or Raghery, which were granted to Sir James Hamilton in the third year of King James I. The monastery, which contained 400 monks, stood somewhere near the ruins of the old church on the site of the more ancient church said to have been founded by St. Laisren in the seventh century. It was attached to the great monastic establishment at Bangor founded by St. Comgall, and it, together with those at Bangor, Newtownards, and Moville, were burned by Sir Thomas Brian MacFelim O'Neill, Lord of Clannaboy, in 1572, in order that Sir Thomas Smith, secretary to Queen Elizabeth, might not have the opportunity of placing garrisons in them.

The two ancient parishes of Ballymechan and Craigavad, one belonging to Holywood Priory, the other to Bangor Abbey, were united in 1623 under the name of Holywood. The old church, which is now a well-preserved ruin, is situated near the margin of the lough, but is now cut off by the railway, at the eastern extremity of the town. In the belfry of the church is a large carved stone with raised floriated cross dug up in the grounds; there are also several antique carved heads in the inner wall, which are believed

to have been the corbels of the former church or priory which occupied the site. Of the churches of Ballymechan and Craigavad not a vestige can now be traced. In the former were deposited the remains of Con O'Neill,[1] the last of that powerful sept whose possessions comprised a large part of the Counties of Antrim and Down. Since the disestablishment, the ruins of the church and the graveyard are under the care of the Town Commissioners.

A short distance from the old church, in the grounds at Millmoate, is a large ancient rath or sepulchral mound, supposed to be the tomb of some great chief who flourished long prior to St. Laisren's time.

The old name of Holywood was "ARD-MAC-NASCA." The Rev. James O'Laverty, P.P., M.R.I.A., in his *Historical Account of the Diocese of Down and Connor*, vol. ii., p. 192, quoting the ancient gloss on the text of Aengus the Culdee, who died A.D. 819, relative to "*Laisren, son of Nasca, of Ardmacnasca*," says it "describes very accurately the site of the ancient church of Holywood, the ruins of which stand in the vicinity of the large funereal mound which is now in the pleasure-grounds of Millmoate, Holywood." "That mound," says the learned writer, "was certainly the Ard-Mac-Nasca (the height or mound of the son of Nasca). Our readers will readily understand that the sepulchral mound was named the *Mound (Ard) of the son of Nasca* merely because it stood adjacent to his church. It belongs, however, to a period long antecedent to St. Laisren, and was erected to cover the remains of some mighty chief, whose tomb was the recognised place for the religious and deliberative assemblies of the neighbourhood, because the most important place in the district; and some spot adjacent would consequently be selected as the site of the Christian church."

On the building of a new parish church in 1844, dedicated to SS. Philip and James, the old church was disused and carefully enclosed for preservation, with the graveyard adjoining. A very handsome Roman Catholic church, dedicated to St. Columbcille, has within recent years been erected by the Rev. James O'Laverty, P.P., M.R.I.A., on a commanding site overlooking the lough on the western end of the town.

1615. Rev. Robert Cunningham was the first Presbyterian minister to settle not only in Holywood, but in the county of Down, and the second in Ulster. He ministered here in the old church for 20 years,

[1] I am informed by the Rev. James O'Laverty that "the tombstone said to be that of Con O'Neill [from Ballymechan, now in the Belfast Museum] never belonged to his grave. It is an Anglo-Norman cuneiform slab, similar to that found in the graveyard of Holywood. It belonged to the 14th century."

when he, along with four other ministers, was silenced for nonconformity by Bishop Leslie.

The copy of the Solemn League and Covenant signed in Holywood is now in the Belfast Museum.

The Seal of the Town Commissioners of Holywood.

I am indebted to John Anderson, J.P., East Hillbrook, Holywood, for the information regarding the device upon the seal of the Holywood Town Commissioners, of which body he was a member for 22 years, and chairman for 16 years continuously. He was chiefly instrumental in getting the Board to adopt the Towns Improvement Act, 1854 (see Belfast newspapers, 28th Dec., 1864). The seal was designed by his nephew, R. M. Young, M.R.I.A., and has within a Gothic trefoil shape, a representation of the porch or entrance of the old church, with water in front; at each of the angles of the trefoil "a sphere," representing *the world* of John Sancto Bosco,[1] a mediæval writer who wrote a learned treatise on the subject. The *Rosa Hibernica*[2] also figures in the design. The inscription round the margin is "HOLYWOOD TOWN COMMISSIONERS."

The Government have acquired THE KINNEGAR,[3] on the margin of the lough, close to the town, and use it as an out-military station for drill purposes and ball practice, and troops are annually kept there under canvas during the summer season. The old Bishop's Palace and grounds, contiguous to the Kinnegar, have also been acquired by the Government, and barracks established.

[1] "John a Sacro Bosco, a Philosopher and Mathematician of great Reputation, flourished early in the 13th Century, and is supposed [to] have been born at *Holywood* in this County, from whence he took his Name, though others say he was a Native of Holywood in the County of Dublin. He died at Paris in 1244, and writ *de Sphærâ,—de Algarismo,—de rotione Anni,—sive de computo Ecclesiastico,—Breviarium Juris*, and other Tracts."—*Extract from Harris's "Antient and Present State of the County of Down, 1744,"* p. 260.

[2] A new species of rose was discovered in the Parish of Holywood by the late John Templeton in 1795, and was named "*Rosa Hibernica*" by Smith the eminent botanist, and for the discovery of which the Royal Dublin Society awarded a prize of £5.

[3] Kinnegar, in Irish Coinicéar (from *coney*, a rabbit), a rabbit warren, which the place literally was until recent times.

A Belfast Cookery Book of Queen Anne's Time.

By ROBERT M. YOUNG, M.R.I.A.

SOME years ago a fragmentary book of receipts was kindly given to the writer by the Misses Mackay, whose grandfather, Alexander Mackay, succeeded the Joy family as proprietor of the *Belfast News-Letter* at the close of the last century. The principal interest in the book consists in the strong presumption that its compiler, Margaret M'Bride, was a daughter of the famous Rev. John M'Bride, minister of the First Presbyterian Church, Belfast, from 1694 to 1718. He was a noted non-abjuror in Queen Anne's time, although not a Jacobite; and on his second forced flight to Glasgow in 1711, his daughter would seem to have copied these receipts supplied by Mistress Young of that city. A full account of his life has been given by Rev. A. Gordon, M.A., in his valuable *Historic Memorials of the First Presbyterian Church of Belfast:* Marcus Ward & Co., 1887. A grandson of M'Bride was an admiral, whose son, John David M'Bride, Principal of Magdalen Hall, Oxford, died in 1868, aged 90. Mistress Margaret M'Bride has taken great pains to write out the receipts in a legible round hand, albeit the ink is now much faded, on strong wire-woven paper, forming a book 7½ inches by 5¾ inches, with title-page, five leaves of index, and originally 110 pages of receipts. Unhappily, 18 pages alone remain of the latter, having survived the wear and tear of nearly two centuries; and we have only the index to inform us of such a choice delicacy as "plumb cake ye Countess of Clanbrisles [Clanbrassil's] way." From the frequent mention of "appricocks," dates, quinces, lemons, almonds, &c., it is evident that the cookery was that prevalent in the best families at the time. It probably taxed all the resources of the local family grocer in the little town on the Lagan to provide even "jaculat" [chocolate] at a short notice. Only one of the receipts has been previously printed, viz., No. 17, "To make paist Royall of fflowres," which was given in the *Town Book of Belfast.*

The title page is as follows :—

Margarett Mcc Bride of Belfast.
Mrs Margarett McBride,
Her Book, 1711,
Decbr: ye 9, 1711.

On the back of title is the note :—

"That word *ibid.* which you find in ye Index it signifies in the same page or place."

AN INDEX OF ALL THE RECEIPTS CONTAINED IN THIS BOOK.

Receipts		Pages
1st	To make marmoled of orranges	1st
2d	To preserve appricocks whole in gillie	4
3	Make Gillis of harts horn	*ibid.*
4	make a Syrup of Viollets	5th
5	make a Syrup of orranges	*ibid.*
6	Ye Syrup of Leimonds	6
7	Ye Syrup of pionie	*ibid.*
8	Rasp Cakes	7
9	a good watter for ye face	*ibid.*
10	Chystall gillie	8
11	a good cordiall watter	9
12	march pan Jumballs	*ibid.*
13	Ryce pancaks	10
14	Gillie of goosberries white	*ibid.*
15	aple paist	11
16	A carvie Cake	13
17	paist Royall of floures	14
18	to drie appricocks and all manner of sorts of plumbs and cherries	*ibid.*
19	to preserve green plumbs or any green fruit what somever	15
20	to preserve whole orranges	17
21	to preserve goosberries green	18
22	to preserve goosberries for tairts all the year	19
23	to drie goosberries wt seeds	*ibid.*
24	to make angelica watter	*ibid.*
25	to preserve Almonds	20
26	to preserve orranges well	21
27	A pannado	23
28	to make a plumb Cake	*ibid.*
29	to make a Carvie cake	24
30	to make a gillie of currains unboilled	26
31	to make good qunch marmallet white	27
32	to make red marmallet of quinches very good	28
33	to make paist for minched pyes or tairts	29
34	to make paist for all sorts of great pyes	30
35	to make paist of chees cakes	*ibid.*
36	to make paist for Custards	*ibid.*
37	to make puff paist	*ibid.*
38	to Season minched pies	31
39	to beak any sort of fresh fish	*ibid.*
40	to Season an Hartiechoak pye	32
41	to Season an egge pye	*ibid.*
42	to Season a calves foot pye	*ibid.*
43	to Season a Turkie pye	33
44	to Season an Hare pye	*ibid.*
45	to Season a Chicken pye	34
46	to bake wardons and quinches	*ibid.*
47	to Season a Veill pye	35
48	to make a Ryce fflorandine	*ibid.*
49	to make Chees Cakes	*ibid.*
50	to make Custards	36
51	to make a carrot pudding	*ibid.*
52	to make an orrange pudding	37
53	to make a cake	*ibid.*
54	to Collour beeff	38
55	to Collour fish	39
56	to Collour a pigg	*ibid.*
57	to Collour a Salmond	40
58	to pickle Oysters	41
59	to pickle mushroomes	41
60	to pickle cucumbers	42
61	to pickle purslan stalks, lettuce stalks, askeis Redners (*sic*), beans or radish cods	*ibid.*
62	to pickle all sorts of floures	43
63	Sause for wild foules	44
64	Sause for all sorts of Land foulls	*ibid.*
65	Sause for Duk or mallard	*ibid.*
66	Sause for all sorts of roasted meat	*ibid.*
67	Sause for a cod's head	45
68	to make strong broath	*ibid.*
69	to make force meat balls	*ibid.*
70	to make french bread	46
71	to make a dish of Scots collops	*ibid.*
72	to make a pottadge	47
73	to make a calf's head hash	48
74	to make a friggasie	49
75	to stew apples	50
76	to pott beeff or vennieson	*ibid.*
77	the Syrup of pale roses	51
78	Sad roses	52
79	to preserve pippens	*ibid.*
80	whole pippens	53
81	to keep damsons all ye year for tairts	53
82	to make ye gillie of pippens	54
83	to make a quaking pudding	55
84	to make it w.tout bread	56
85	to preserve grapes	*ibid.*
86	to preserve angelica	57
87	to preserve walnuts	58
88	to make appricocks, clear caks, and paist	*ibid.*
89	to make Savoie bisket	59
90	to make leimon bisket	*ibid.*
91	to make Jaculat bisket	60
92	to make almond bisket	*ibid.*
93	to make common bisket	*ibid.*
94	to make Shroesberrie cakes	*ibid.*
95	to make court cakes	61
96	to make bean bisket	*ibid.*
97	to make a plumb cake ye Countess of Clanbrisles way	62
98	to courie angelica	*ibid.*
99	orrange brandie	63
100	Snow Cream	64
101	short curds	*ibid.*
102	Rizze or Strawberrie Cream	65
103	Cherrie or Plumb Cream	*ibid.*
104	Almond cream	66
105	Almond chees	*ibid.*
106	Ryce cream	*ibid.*
107	Sack cream	67
108	french barlie cream	*ibid.*
109	a seck posset	68
110	fresh chees	*ibid.*
111	Cabbish cream	69
112	Sweet chees	*ibid.*
113	Seck milk	70
114	yellow milk	*ibid.*
115	white milk	*ibid.*
116	nutmeg Cream	71
117	almond milk	*ibid.*
118	a Syllabub	*ibid.*
119	tender curds	72
120	another triffle	*ibid.*
121	watter cheese	*ibid.*
122	to make Churned Syllabub	74
123	A caudle	*ibid.*
124	cream caudle	75
125	another caudle	*ibid.*
126	a tansie for Couslyps or viollets	*ibid.*
127	a tansie of spinnage	76
128	to make fritters	77
129	to preserve orranges	78

Receipts	Pages
130 to make marmollet of apples	79
131 marmollet of plumbs	*ibid.*
132 paist of goosberries	80
133 to make a bread pudding	*ibid.*
134 to make an almond pudding	81
135 to make orrange wine	82
136 to make a Curd pudding	*ibid.*
137 a chesnut pye	83
138 The Queen of Hungeries watter	*ibid.*
139 Goosberrie wine	84
140 excellent grape wine	*ibid.*
141 Wine of Raisens	85
142 wine of clove gillie floures	86
143 wine of Currans	87
144 A fool	88
145 ginger bread	89
146 a Syrop for ye Kinghost or cold	*ibid.*
147 a Syrop of cherries	90
148 a Syrop of clov gillie floures	*ibid.*
149 tablets of Roses	*ibid.*
150 tablets of cannell or clove	91
151 clove bisket	*ibid.*
152 artificiall milk	92
153 white Confections	*ibid.*
154 short bread	93
155 to candie orranges	94
156 to make a chicken pye	95
157 Conserve of Roses	96
158 to confect pears	97
159 to make a Ryce pudding	*ibid.*
160 to make a beatten plumb cake	98
161 to make Leimon cream	99
162 to make Paist Royall	*ibid.*
163 to make musk plumbs	100
164 to make cherrie wine	*ibid.*
165 to make it an other way	101
166 to make a dayet loaf	102
167 to make a goos pye	*ibid.*
168 to make a lamb pye	103
169 to make a date pye	104
170 to make an hare pye	105
171 to make a clove pye	*ibid.*
172 to make Muirfoull pye	106
173 a Syrup of puppie	*ibid.*
174 to make bumbies	107
175 to make a partatos pudding	*ibid.*
176 to make a Calves foot pudding	108
177 to make Candstring cream	109
178 to make gillie of Currains boilld	110

(Page 1st)

SEVERALL RECEIPTS OF PAISTRIE DICTATED BY MS YOUNG AT GLASGOW.

The first Receipt.

1 TO MAKE MARMOLED OF ORRANGES.

Take your orranges, mo or fewer as you mind to make the quantitie of marmoled of, and wash ym in clear spring water and drie them wt ye cloath, and grate off all ye orrange reind ; then cutt up your Orranges and Squice ye Juice out of ym gently ; then take a small pointed knife and cut out all the pulp, and be sure there be no seed amongst it ; then take your Skins and put ym on in a pan wt spring water by covering ym all over, and let ym boill till the water become very bitter and yellow ; then have an other pan wt water boilling, and pour of the former water and putt them in on the fresh boylling watter, and do thus for three or four times till you find that the skins begin to be tender so as you may put your naill through them, and you may take the half of your reind which was grated of the Skins, and tyed in a clean Linnon cloath, and boill it in your last water or two, and the time yt your Skins are a boilling take the same quantitie of apples which you had of orrange peele, then take all the heart and Seeds from ym and cutt Ym into quarters and lay ym in Spring water, and Set ym upon a very quick fire and boill ym till they be as soft as yt they will goe through an hair Search wt ye back of a Silver Spoon ; and when you think yt your orrange Skins are tender enough, then take ym from amongst ye water and scrape out all the louse Skin yt is wtin ym, yn wipe ym well wt a cloath and cut ym in the shape of pyes and little bigger than a pea ; then mix your orrange pulp, and your apple pulp, and your cutt Skins, and the boilled reind all well together, and to every mutchken of that a pound of Loaf Suggar, and to every pound of Suggar take half a mutchken of spring well water, and mix the water and suggar together ; and take ye whites of two new laid eggs and beat ym into froath, and put ym in in amongst ye water and Suggar, and set ye Syrop upon a very quick fire and stir it constantly until yt it come neir boilling, and let it boill until yt it cast up all the scum ; then take it off ye fire, and let it stand till you see ye scum break and clarified Syrrop appear clear beneath, yn scum it carefully and pour over your Syrop in a vessell for to cool, and when it is cold put in your fore-mentioned ingredints, and set ym upon a

soft fire and stir it constantlie when it boills first, and take it off now and then, and coolling it a little set it upon ye fire again, and when you see it become as thick as pottadge, and when it comes clean from ye sides or bottom of the pan, then take ye Juice of your orranges when it is strained through a clean cloath and pour it in amongst ye marmoled out in in flatt gillie potts, and let it stand a whole night, and ye next day papper it up with a peaper closs unto it, it and an other paper over it, and the fuller that the potts are then it will keep ye better ; and if it turn a litle wett, then set it by ye fire or upon a stove, and the rest of the Juice you may make it Syrop or in litle tablets.

2 TO PRESERVE APPRICOCKS WHOLE OR IN GILLIE.

Take the biggest and clearest Appricocks that you can get before that they be too ripe, and weigh your Appricocks and your Suggar, and to two pound of Appricocks take two pound of double-refined Suggar, finely beatten, and pair the Appricocks and cut y^m^ into halfs.

3 TO MAKE GILLIE OF HARTS HORN.

Take half-a-pound of harts horn and boill it into three quarts of fair watter four or five hours untill it will Shire in a spoon, and boill it in with four dates Sclyced and the white Skined taleny (*sic*) and a good Stick of Cynnamon ; and when it is boilled to a gillie, let it come through a bagg, then Season it w^t^ rose water and Suggar to your liking, and let it have a Wallop or two.

4 TO MAKE A SYROP OF VIOLETTS.

Take and pick your Viollets, y^n^ beatt y^m^ in a morter, y^n^ boill y^m^ in Spring water, in as much watter as will cover y^m^, and toom y^m^ into your marble mortar and let it stand about ye space of two houres, then strain it, and met how much Juice you have, and take a pound of Suggar to every mutchken of Juice, and mix ye Suggar w^t^ water as you doe ordinar tablets, and let it boill till it be a candie height, y^n^ take it off ye fire, and put in ye Juice of your Viollets and stir it about till it be dissolved, and you may give a litle warm to it upon the fire, but let it not come near the boilling, and then put it in gillie pott untill it be near cold, then scum it, and boill it for your use.

5 TO MAKE A SYROPE OF ORRANGES.

Cutt your orranges, and thrust out ye Juice throu a well-seasoned linnen cloath, and take to every mutchken of the juice of the orranges a pound and a quarter of Suggar, and put in as much water as will dissolve the suggar, and put it upon the fire and let it boill till it be a candied height, then put your Juice of orranges into it, and stir it very well, and having taken it off the fire, you may put it on the fire a little untill the suggar dissolve, but let it not boill ; then pour it on a clean piggie or plate, then scum it, and boill it for your use.

6 THE SYROP OF LEIMONDS.

The Syrop of Leimonds is made after the same manner y^t^ you make the Syrop of orranges.

7 THE SYROP OF PIONIE.

Take an ounce of pionie, the best seed that you can get, and beat it in a mortar, but beat it not small, then put in a mutchken and an half of spring well water, and boill it till half the water be consumed upon a soft fire, then strain it through a cloath and throw away the seeds, and to three qrs of a mutchken of Liquor take 6 ounces of suggar Candie well brayed, and boill it into a thin Syrop; neither will this Syrop keep above three weeks or a month; and when you intend to give any of it to your child, then Shake the glass in which you keep it and give the child a large Spoon full and an half luke warm, and a little while after that the child hath gotten it, let ye nurse dance and hoble him up and down, for the more motion you make the child undergoe it will be the readier to vomit, which is ye proper end of this Syrop; and it must be given to ye child early in ye morning when it is fasting, and the child must not get milk nor meat for the Space of an hour after the Syrop.

8 TO MAKE RASP CAKES.

Beat your fruit in a ston morter and Strain out some of the Seeds, but not all of y^m^; then beat the Seeds into an other morter till they be very small, and put y^m^ in again w^t^ their full weight of Suggar; then put it on in a drie pan, and let them boill till they come to a high gillie, then drop y^m^ in litle cakes upon an oyster plate or a Smooth Ston.

9 TO MAKE A GOOD WATER FOR THE FACE.

Take two ounces of puppie seed, white, and let it ly in water three dayes by Shifting the water 5 or 6 times a day, and sew it up in a tiffanie or lane; then take two ounces of the best bitter almonds y^t^ you can get and bleach y^m^ in cold watter, then beat y^m^ and Seeds together very small, and if the Seeds be hard to beat put in rue, then a spoonfull of plantine water to this quantitie of seeds and almonds, and when you have beatten y^m^ as small as can be, put all the water to y^m^ and let y^m^ stand an hour; then strain it in a quart botle, and put to it half a quarter a pint of seck and half an ounce of borax beatten and Searched, and half an ounce of white Suggar candie beatten and Searched, and ye whites of 2 new-laid eggs, and Shake all these together in the glass or botle for an hour, and keep it for your use, and if it be right it will be all of a thickness; this water smooths and clears the face very well.

10 TO MAKE CRYSTALL GILLIE.

Take four feet of a calf, and flay y^m^, and lay y^m^ in spring water all night, and lay in it a knukle of veall, and sift in 6 wafares, and take out ye fat betwixt ye claws, and do not break the bones, or other wayes the marrow will stain ye collour of your gillie; and when you have soaked and picked y^m^ very well, y^n^ boill y^m^ very tender in spring water; and when they are boilled eat y^m^ if you please, but let ye broath stand untill it be cold in an earthen pott, then take away the bottom from the top, and put the cleared in a clean pupkine, and put in it half a pound of white Suggar candie, and 3 drops of ye oyl of nutmeg, and 3 drops of ye oyl of mace, and a grain of musk, and 3 drops of ye oyl of cynnamon, and let it boill a quarter of an hour; y^n^ let it run through a gillie bag in an Silver or earthen dish, and when y^t^ it is cold you may serve it in by the lumps; y^n^ take it out w^t^ a little spoon. This I Judge to be ye best way.

11 A GOOD CORDIALL WATER.

Take a pint of strong mint water, stilled in an ordinary still, and half a pint of aquavitæ, and as much Syrup of Limon as will Sweeten it to your taste, and 2 graines of musque, and as much ambergreece tyed up in a pice of fine linnen, and put all together in a glass, and shake it every day for a week ; y^n^ let it Setle, and keep it for your use.

12 TO MAKE MARCH PAN JUMBALLS.

Take a bit of the almond paist and a litle gum dragon steeped in rose water and work it together w^t^ sifted suggar, and when it is paist roll it out in litle long rolls, and make y^m^ into Knots and lay y^m^ before ye fire to dry, and you may make the paist of severall collours if you please.

13 TO MAKE RYCE PANCAKES.

Take a pound of Ryce and lay it all night in water, and ye next day boil it in 3 quarts of water till it be very tender, y^n^ put ye water quite from it ; then take a quart of Cream or a quart of new milk, and put it scalding to ye Ryce ; y^n^ take 20 eggs and a litle Salt and 3 quarters a pound of melted butter, and stir all these together, and some nutmeg ; y^n^ put as much flower to it as will make it hold frying, and put good store of butter in ye pan and make y^m^ but ye begness of biskets ; throw suggar upon y^m^ when they are fryed, and so serve y^m^ up.

14 TO MAKE GILLIE OF GOOSBERRIES WHITE.

Take your goosberries when they are once growing Sharp, before that they be ripe, and take all ye leaves and Husks from y^m^ and put y^m^ in an earthen pott or in a well-seasoned pitcher, being Stoped, and put y^m^ amongst ye boilling water as you did ye Currains, only put in each spoonfull of goosberries four or five spoonfulls of water ; and let not the Stoup be full of goosberries, for they must have room to Stew ; and Shake y^m^ as you did ye currains but more frequently, for they will take a longer time to stew ; and when you perceive the goosberries to be growing white, for they are not the better that they be too soft, y^n^ strain y^m^, and doe afterwards as you were ordered for ye Currains ; both for the gillie and Clear Cake ye same quantitie of Suggar is to be taken ; but when you designe to have ye gillie red and to make no clear Cakes, you must put your Juice upon ye fire together, and to every mutchken of your Juice take half a pound of course suggar, and put a closs lid over upon your pan, and set it upon a slow fire, and scum it sometimes, and wipe ye cover of your pan, for Coume and —— falls from it, and put it presently on again ; and when ever y^t^ you perceive y^t^ is growing a good, y^n^ take out some in a spoon, and pour it all out in Gillie potts, and keep it for your use.

15 TO MAKE APLE PAIST.

Take your apples and pair y^m^ and take away the blemishes, and cutte y^m^ in four quarters, and take out all ye hearts and seeds, and let your water be at the boilling before y^t^ you put y^m^ in, and Set y^m^ upon ye fire, and let y^m^ boill till they be as soft as y^t^ they will goe through a big Search, but see they be as litle broken as possible amongst ye watter ; y^n^ take to every pound of your pulp a pound of suggar, and to each pound of Suggar take half a mutchkin of water ; y^n^ Clarrefie it, and if you incline to put to it either musk or ambergreece, you may put it amongst your suggar after y^t^ it is scoured ; y^n^ pour out your suggar into some lime vessel, and

when it is very cold, put your suggar, pulp, and all together into a pan and boill it till it gillie upon ye back of a spoon ; y^n^ put it out and stir it very well till it be cold or else there will be a thick scum upon ye head of it, and afterward you may put it out upon sheets of white iron or glass, what you please, and shape it w^t^ your mould.

16 TO MAKE A CARVIE CAKE.

Take four pound of fine flower, and eight pound of loaf suggar beatten and sifted, and mix it w^t^ your flower, and set it before the fire to drie ; y^n^ take 36 eggs and leave out 16 of ye whites, and take four pound of butter and beat it w^t^ your hand untill it be very soft ; then put in your eggs, being beatten into your butter, and mix it w^t^ your hands till you see no eggs but all butter, and in the mixing put in 4 or 5 spoonfulls of rose watter ; y^n^ take ye Suggar and flower betwixt your fingers and stir it in ; and you must still be rolling it an hour and an half, on *(sic)* must beat it and an other must stir it in ; y^n^ take 4 ounces of Carvie Seeds and strow y^m^ into it, and put it into a tin pan made after the fashion of a Cake, and put it not into a Scorching oven, for it must stand into it for the space of three houres, and you may put in some tincture of Cynnamon or Ambergreece, or you may make it w^tout^ y^m^ ; and if you make half the quantitie, y^n^ it must stand in ye oven an hour and an half.

17 TO MAKE PAIST ROYALL OF FFLOWERS.

Take Cowslip roses and Marygolds and pluck off all the blossoms, and beat y^m^ in a wooden bowl ; then put y^m^ in as much Suggar as will make y^m^ of one Collour, w^t^ 2 or 3 spoonfulls of rose water, and boill it, well stirring it untill y^t^ it turn into Suggar again ; y^n^ bake it and work it up to paist w^t^ gum dragon, and strain it w^t^ rose water ; then roll it very thin, and put it in moulds, and when it is dry you may serve it up.

18 TO DRIE APPRICOCKS AND ALL MANNER OF SORTS OF PLUMBS AND CHERRIES.

Make choice of the clearest Appricocks w^tout^ any redness upon y^m^ and not over ripe ; then Clarifie your Suggar w^t^ a litle of fair water ; then put your appricocks their in, and set y^m^ over a soft fire untill they be some what soft ; y^n^ take y^m^ off and let y^m^ stand in ye Syrop for a day and a night, y^n^ take y^m^ out and boill your Syrop some what lighter then it was, and when it is cold put your Appricocks therein again, and let y^m^ stand a day ; y^n^ take y^m^ out and put y^m^ into a fresh Clariefied Suggar as at ye first, and let y^m^ ly in it another day ; y^n^ take y^m^ out and lay y^m^ on clean plattes and set y^m^ upon some fumie place, but not too near ye fire, and take appricocks and Suggar of each a like quantitie in weight, as at ye first Syrop, and so at ye last, and weigh ye appricocks, but at ye first tyme you must stone and pair ye peach.

19 TO PRESERVE GREEN PLUMBS OR ANY GREEN FRUIT WHATSOMEVER.

Take green plumbs that will be white when they are ripe, and when they are come to their bigness before y^t^ they begin to be ripe pull them, and take your plumbs and give y^m^ a small cutt w^t^ your knife, but not to ye ston, only open —— of ye plumbs ; y^n^ take clear watter near to ye boilling and put your plumbs in Cover.ng y^m^ closse, but let y^m^ not Stand upon ye fire, and when that you find y^m^ a little soft you will see a litle striffen on y^m^ : take of y^t^ clean w^t^ your knife, and if they continue hard that they come not clean off w^t^ such an heat as the boilling

watter will give y^m, y^n set y^m a litle upon ye fire and give y^m a litle more heat; and when ye striffen is all off, put y^m in as much watter as will cover y^m well, and being closs covered set y^m on ye fire till you see y^m turn prettie green, yet they must not boill, and take a pound of plumbs, as much Suggar, and make a Syrop of it, putting in as much watter as will cover ye plumbs, and boill y^m and put in your Syrop in ye plumbs, being closs covered, and set y^m on a soft fire, and when you think y^m as green as you would have y^m they may boill softly till you think they be tender enough; y^n take y^m from ye Syrop and lay y^m on a dish till they be cold, and you may add a litle more suggar unto your Syrop after that your plumbs are out, and boil it, because they are a sharp fruit, and so cover it and put in your plumbs. This same way you doe w^t green apples, but no green fruit you can doe out at one and the same time, for they must be on ye fire 2 or 3 dayes, one after another.

20 TO PRESERVE WHOLE ORRANGES.

Take Bar-Mauda orranges if you can get y^m, but not your thick, large, and your high-colloured orranges, and pair y^m as thin as possible you can get y^m, and rub y^m well w^t Sault, and when they are well done put y^m into water, letting y^m ly into water for 2 dayes, shifting y^m twice a day n^t ffresh water; then take them out of the water and in each end make a litle hole w^t a penknife, and w^t your finger get out as many of ye seeds as you can, but leave in all the meat; then have a ketle of water upon the fire, and when the water is hot put in your orranges, and covering y^m closs boill y^m very fast, so boill y^m in 3 waters untill they be tender; then take y^m out of ye water and lay y^m upon a clean course cloath w^t one of ye ends downwards to let ye water drain out of y^m; then to a pound and an half of good loaf Suggar finely beatten and 3 pints of spring water put a pound of your Suggar and water together, and when it is hott put in your orranges and let y^m boill quick, and as they boill draw on ye rest of your Suggar and let y^m boill till they be tender and look very clear and ye Syrop very thick; y^n take y^m out of ye Syrop, and let ye Syrop drain clear from y^m, y^n put y^m in high glasses, and have Leimon peils boilled very tender and culled in long peices pretty broad, and lay y^m upon your orranges; then fill up your glasses w^t pippen gillie as you made it for your settern, and have a care you put not one drop of ye Syrop wherein they were boilled into ye glass.

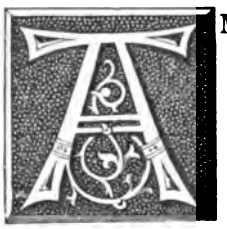
21 TO PRESERVE GOOSBERRIES GREEN.

Take ye fairest and greatest goosberries y^t you can get, and pick off ye black topes and coldle y^m in fair water, y^n peele y^m and put y^m into warm water as you doe y^m, and when all are done set y^m over a litle fire but not to boill, and cover them closse till they look very green, then have in readieness some gillie of goosberries made of y^e greenest goosberries boilled uncovered very fast till they are to pices, and strain out y^e gillie and put

Cetera desunt.

Old Newspaper References to Belfast Trade.

By R. M. YOUNG.



MONGST the papers of the late William Pinkerton, F.S.A., now in my possession, is an old scrap-book filled with cuttings of Irish newspapers (principally Belfast), MS. notes, &c., extending from 1770 to 1832. The following extracts may be of interest as exhibiting the enterprise of Belfast at the time :—

1785. A correspondent, on whose veracity we can rely, has favoured us with the following calculation of the different bleach-greens from Belfast to Lisburn, which, taken in a direct line, will measure but about six miles in length, and not more than three in breadth :—

On the river Lagan,
On the mountain side and neighbourhood, fourteen } Bleach-greens.

	Pieces.
Three of which, occupied by one gentleman, bleaches—	24,000 annually
One bleacher	10,000
Two, 8,000 each	16,000
Two, 7,000	14,000
Two, 6,000	12,000
Seven, 5,000	35,000
One, 4,000	4,000
Five, 3,000	15,000
Two, 2,000	4,000
Total,	134,000

Each piece containing 25 yards makes 3,350,000 yards, which our correspondent averages at 2s. per yard, amounting in the whole to the amazing sum of 335,000*l.* per annum. Exclusive of the above-noticed, there are several other Greens within three miles of this town, which bleach on an average from twenty to thirty thousand pieces annually, worth nearly 100,000*l.*

1791. They write from Ireland that Cambricks are manufactured about Belfast in such perfection, that they vie with those of Valenciennes in Flanders. (*Hibernian Journal.*)

1791. The merchants of Belfast carry on their trade with a true commercial spirit. All the vessels belonging to that port are the property of the merchants of the town, by which means the profits of the carrying trade centre amongst themselves.

1791. The advantages arising from a direct trade between this country and the West Indies has been very sensibly felt by the merchants of Belfast, for in the course of last year the exports from that port, on the articles of linen and cotton, amounted to the sum of very near one hundred thousand pounds stg. (*Hibernian Journal.*)

1792. An inhabitant of Belfast has engaged much attention by the discovery of a Perpetual Motion on philosophical principles. This power, in the present instance, is applied to the machinery of a clock, which, unconnected therewith, is contrived to go two years without winding up, by the weight of a single pound, that gives motion to a pendulum of 23 lb., which moves through the space of 518,409 inches in twenty-four hours, whilst the maintaining pound descends but

1-10th of an inch. The most extraordinary circumstance in this clock is the faculty of winding itself up by the weight of the atmosphere, as long as the change of the weight of the air, five times in the course of two years, shall cause the mercury either to ascend or fall 2-10ths of an inch in the barometer above or below the mean height. From a fair comparison of its friction with that of common clocks, it is thought it may have an [un]interrupted motion for ages. The principles are of the simplest nature.

June, 1792. England derives a great portion of her power and wealth from Manufactures; and Ireland, particularly in the town and neighbourhood of Belfast, has of late years made considerable progress in some of the most valuable ones. As *fire-clay* and *sand* are essential materials in making Glass and fine Pottery ware, gentlemen finding these on their estates would serve their country by sending samples of either to Messrs. John Smylie & Co., proprietors of the new Glass House, or Messrs. Gregg, Stephenson & Ashmore, proprietors of the Pottery; to this they will be induced by patriotism independently of emolument. In addition to the lately-established manufactures above mentioned, we are happy to find that the foundation of a Bottle Glass-House, on the largest scale, has been laid by Messrs. John Smylie & Co. When finished, we shall have three glass houses, where within these few years there was not one.

The Royal Residence of Rathmore of Moy-linne.

With Notes on other Early Earthworks in Ulster.

By R. G. BERRY.

NEAR the junction of the roads from Parkgate, Farranshane, and Antrim there is a great rath of the mound type. It is about two miles west of Antrim, and is marked on the 6-inch ordnance map as "Rathmore Trench." It is "of an irregular oval shape, measuring, inside, 138 feet in the long diameter and 108 in the short. It was formerly surrounded by a deep and wide fosse, which time and agriculture have in part filled in."[1] The embankment is now about 12 feet high, but when the moat was dug it must have been very much higher.

The fort commands a fine view of the surrounding country—Lough Neagh and Antrim to the west, Carnearny to the north, Standard Hill, Donegore, and the valley of the Sixmilewater to the east, and in the south lies "holy Killead of the churches." The date

[1] Reeves' *Ecclesiastical Antiquities of Down and Connor and Dromore.*

and circumstances of the erection of Rathmore are lost in the mist of time, but various legends enable us to get near its birth. According to the *Dinnseanchus*, this work was first called Rath Rogein, and O'Flaherty, in the *Ogygia*, informs us that it was erected early in the second century by Bania, daughter of the King of Denmark, and wife of the celebrated Tuathal Teachtmar, monarch of Ireland. Connellan, in one of his notes on his translation of the *Four Masters*, makes the following mention of this fortress:—"Rath-Mor-Muighe-Linne, or the Rath of Mora of Moy-linne, an ancient fortress and residence of the kings of Ulster, was so called, according to O'Flaherty and the *Annals of Tigernach*, at A.D. 161, from Mora, wife of Breasal, king of Ulster." This king went on an expedition under Loch Laidh, and remained there fifty years. Mor, daughter of Rithir, son of Gearrlamh, his wife, remained all that time in that rath, and at last she said, "I think Breasal's absence too long." And a certain woman said to her, "It will be long to thee, indeed; for Breasal will never come back to his friends until the dead come back to theirs." Mor then died suddenly, and her name remained on the rath—*unde Rath Mor dicitur*.[1] Breasal soon after returned to his home one evening, as is related in "Braesal's Expedition" in the *Book of Lecan*. The *Annals of Tigernach*, however, give Breasal a different ending, the account of this affair contained therein being as follows:—"A.C. 161. Bresal, the son of Brian, reigns in Eamania nineteen years; *cujus conjux* (his spouse) Mor died of grief for his death: from her Rathmor in Moylinny is named."

Rathmore must be even older, if the traditions be true that the two great Ferguses lived here—Fergus MacRoy, stepfather of Connor MacNessa, and one of the great heroes of the Ultonian legends that have Cuculain as their central figure; the other, Fergus macLeide, who was called Wry-mouth. This Fergus fought the great beast of Loch Rury, "in figure like some vast royal oak," and with his celebrated sword, Caladcholg, won the battle over it; but of his wounds he died. Just before his death, he prophesied the birth of Fergus MacRoy, and bequeathed his sword to him. "Ulster! I have gotten my death; but lay ye bye and preserve this sword, until of Ulidia there come after me one that shall be a fitting lord for him, whose name also shall be Fergus."[2]

Sir Samuel Ferguson has finely embodied this legend in his poem of "Deirdre." As the car bearing her to Emania nears Lough Neagh,

[1] Reeves' *Ecc. Ant.* [2] *Silva Gadelica.*

the beautiful effect of its broad expanse under the shining sun calls forth the tribute :—

" Oh ! yonder see the lake in prospect fair,
It lies beneath us like a polished shield.
Ah, me ! methinks, I could imagine it
Cast down by some despairing deity
Flying before the unbelief of men.
There, in the valley below, a river clear
Runs by a mounded mansion steep and strong.
Know'st thou the name and story of the place ?

BUINO.

'Tis called Rathmore, and nothing more know I ;
Illan, belike, has got some old romance,
Passing with poets for its history.

DEIRDRE.

Illan, what king was he dwelt here of yore ?

ILLAN.

Fergus, the son of Leidé Lithe-o'-Limb,
Ere yet he reigned at Eman, did dwell here.

DEIRDRE.

What, Fergus Wry-mouth ? I have heard of him,
And how he came by his ill-favoured name,
And struck his bond-maid, and should pay for it.
'Tis a fair valley. And 'twas here he lived ?
Methinks I see him when he rose again
From the combat with the monster, and his face,
That had that blemish, till love wiped it off,
Serene and ample-featured like a king.

ILLAN.

Not love, but anger, made him fight the beast.

DEIRDRE.

No, no ; I will not have it anger. Love
Prompts every deed heroic. 'Tis the fault
Of him who did compare the tale at first,
Not to have shown 'twas love unblemish'd him.
And so 'tis here we cross Olarva's fords,
And, with our wheels still dripping, skirt the lake ?
No longer shows it like the ample shield
I pictured it, when gazing from above ;
'Tis now a burnished falchion half-unsheathed
From cover of the woods and velvet lawns."

It will be noticed that in the above account Rathmore has been spoken of as a " fortress and residence," and again as " a mounded mansion steep and strong." These references raise the curiosity as to what kind of buildings could be erected on such a place ; but before looking at the buildings, let us consider the different classes of society that existed in ancient Ireland.

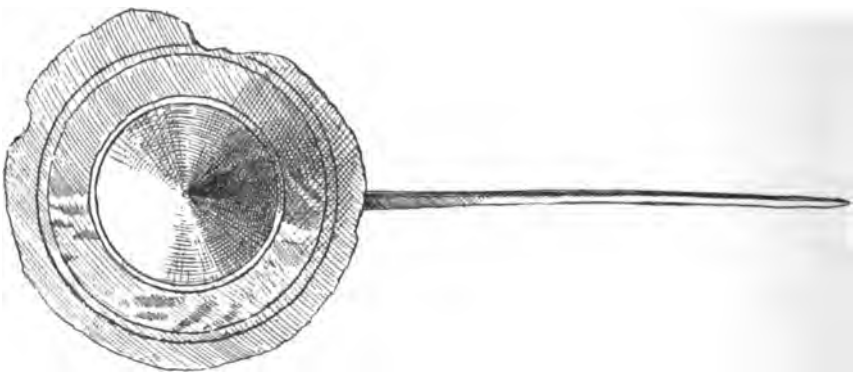
(To be continued.)

Miscellanea.

BRONZE ORNAMENT FOUND AT COOKSTOWN.

By David Redmond.

THIS boss-shaped brooch or ornament was found last summer in a bog at Barnish, near Cookstown Junction on the Northern Counties Railway, under about five feet of peat. It appears to me to have been either a boss from a shield or belt, or perhaps a large brooch. It is made of beautiful bronze, but shows no ornament save the two double sets of concentric lines. The centre is conical, and raised about an inch above the plate. The latter is slightly damaged at one side, and the whole face of the plate bears evidence of hard knocks from swords or other similar weapons. The breadth is three inches, and the thickness that of a worn sixpence, whilst the pin is six inches long. The latter has been made separately, and is skilfully fastened into the centre of the back of the brooch, and is slightly loose. This, in my opinion, goes to prove the ornament to be of more recent date than otherwise might appear. I do not consider it older than Queen Elizabeth's time, but more experienced antiquaries would be better judges of this than I am. The pin is bent at right angles about three-quarters of an inch from its socket, and this does not appear to have been done recently.



BRONZE ORNAMENT FOUND AT COOKSTOWN.

THE TROTTER FAMILY.

By Francis Joseph Bigger.

I lately acquired a rather rare volume entitled, *Walks through Ireland in the Years 1812–1814 and 1817*, by John Bernard Trotter, Esq., Private Secretary to the late Right Hon. C. J. Fox, &c., &c.; London, 1819. This volume proved of double interest to me, on account of some notes written in an old-fashioned hand in the preliminary biographical sketch. The father of the writer is there stated to be the Rev. Edward Trotter, Vicar of Kilmore, and his mother, Mary, daughter of the Very Rev. James Dickson, Dean of Down, and sister of the Right Rev. William Dickson, Bishop of Down, 1783–1804. The Rev. Edward Trotter had three sons and one daughter—Southwell, who inherited the family estate, and was Member of Parliament for Downpatrick; John Bernard, the subject of the sketch; William Ruthven, a major in the army, who was killed in Buenos Ayres; and Mary Anne. The Rev. Edward Trotter was born in 1729, and died in Saint James' Parish, London, 1777, and his wife, Mary, died in 1793. It will be remembered that Bishop Dickson died and was interred in the same parish in 1804, and that he had been an intimate friend of Fox; and that John B. Trotter, his lordship's nephew, was Fox's private secretary. Fox was the opponent of Pitt at this time, and was also connected with the Leinster family, and used his influence in favour of Lord Edward Fitzgerald and his brother, Lord Henry, then officers in the army. Both Trotter and his uncle the Bishop doubtless met the Fitzgeralds often in Fox's house in Arlington Street, where Sheridan was also a frequent guest, and the liberal and patriotic feelings subsequently shown by both resulted from this friendship. Trotter's subsequent career was a most strange and remarkable one, filled with various vicissitudes and much trouble, but as they are all recorded in the book mentioned I need not detail them; but the MS. notes are new, and I give them as an addition to my Memoir of Bishop Dickson.

Reviews of Books.

Publications having any bearing upon local matters will be reviewed in this column.

An Account of the Life of Robert Cunningham, A.M. By Clement Edwards Pike, F.R.H.S. Belfast: Mayne & Boyd. 1897. pp. 52. Price 2/-.

In this well-printed little volume the Rev. C. E. Pike has furnished a valuable record of his early predecessor in Holywood, who lived there from 1615 to 1636, having previously been chaplain to the Earl of Buccleuch's Regiment in Holland. There is evidence of careful research in the well-arranged contents of this work, which has as frontispiece a neat view of the old church, Holywood, which is an interesting mixture of architectural styles from the Romanesque period. A reproduction of an early map of the town is also given. We hope that the author may be induced to publish other more extended works on local historical matters.

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The Voyage of Bran, son of Febal, to the Land of the Living: an old Irish Saga. Edited and translated by Kuno Meyer.

The Celtic Doctrine of Re-birth, by Alfred Nutt, with appendices. *The Transformation of Tuan MacCairill, the Dinnshenchas of Mag Slecht.* Edited and translated by Kuno Meyer. London: David Nutt. 1897. Vol. ii. 10/6.

The grumblers who complain of the want of the publication of original Irish texts will soon have no ground to stand upon if we are to be favoured in the future with such books as this, and we trust the deserving publisher will be duly rewarded for his risk and labour. It is an open secret that the support given to such publications from Ireland, where people are prone to talk so much and do so little, is meagre in the extreme. The present volume, together with vol. i. noticed in these pages some time ago (vol. ii., pp. 136-7), are worthy of a place beside the *Selva Gaedelica* of Standish Hayes O'Grady and Holder's *Old Celtic Thesaurus.* The doctrine of re-birth is here clearly shown to have found a very foremost place amongst the old Celtic beliefs, together with that old faith in the Happy Otherworld so poetically typified in the voyage of Saint Brendan to Hy Brasil, the land of the Blest. This belief in a Tiranoge where youth dwells for ever is even yet the common faith of the peasantry, although mostly mixed with the more defined tenets of Christianity. Any old woman in the West will tell you, "Sure, if we have trouble and sorrow and old age here, we'll have joy and youth in the next world."

The proofs given of the Eastern origin of these beliefs, and their analogy to Hellenic lore, bear out the theory long believed in by many ethnographical writers, who also trace these Oriental rays down through our early Christianity. The mythical birth of Cuchulinn, the greatest of the Irish braves, from the "Book of the Dun Cow," is a good type of the belief in re-birth, and embodies many of the primitive traits and customs of the giants of pre-historic Ulster. Their feasts and amours, the chase and their dwellings, all receive passing attention in the chronicle. In the comparison of Irish and Greek faith the writer says—"It is of moment to show that Greek and Celt share certain fundamental conceptions; it is well to remember that Asia as well as Europe has its share in the Aryan problem; for so rapidly has the pendulum swung, one is in danger of forgetting now-a-days that the men who sang the hymns of the Rig Veda, or told the stories of the Jatakas, spoke an Aryan tongue equally with the men who listened to the lays of Homer, or pictured Cuchulinn holding the warriors of Ireland single-handed at bay." Again, it is stated—"In Greek mythology as in Irish the conception of re-birth proves to be a dominant factor of the same religious system in which Elysium is likewise an essential feature."

Space will not permit us to go through this book in a way that it would give us pleasure to do, and so we are only able to touch upon a few of its most salient features. The conclusion of the writer's essay is the text of the whole book, when he states, "Fragmentary as may be the form, and distorted as it may be by its transmission through Christian hands, we thus owe to Ireland the preservation of mythical conceptions and visions more archaic in substance, if far later in record, than the great mythologies of Greece and Vedic India."

The appendices contain, amongst other valuable material from the pen of Kuno Meyer, "Tuan MacCairill's Story to Fiunen of Moville." This story of repeated re-births bears evidence of a distinctly Ulster habitat. The frequent references to caves and cliffs and the ocean, and the very name MacCairill, make us think of the soaring basaltic headland of Benmore and the Fear liath or Grey Man's Path, and the great cliff-crowning plateau of Greenian-more, with its rude stone monuments.

The printing and appearance of the book are artistic and excellent. We can heartily recommend it to all who love to study the prehistoric lore of their native land.

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The Genealogical Magazine. London: Elliott Stock. Monthly, 1/-.

This excellent publication meets a long-felt want in supplying valuable information in regard to pedigrees, arms, &c. The parts for October, November, and December, 1897, and January, 1898, are both varied and instructive, by no means the least interesting portions being the numerous notes and queries given. Different notices relating to Ireland appear in

each part, amongst which may be noted—*The Investiture of H.R.H. The Duke of York and Field-Marshal Lord Roberts as Knights of St. Patrick; the Beresford Ghost; The Family of Humphrey of Donard, Co. Wicklow*, by J. Paul Rylands, F.S.A.; *The Burial Place of Richard Carrec*, by W. J. Simpson, being a note concerning a curious tombstone in Saint Augustine's Church, Derry. The Investiture of the Duke of York in Dublin Castle records fully and with detailed accuracy all the gorgeous ceremonials of the knightly scene—the most picturesque of all the pageants of the Court of Dublin. *The Beresford Ghost*, or the *Ghost of Lord Tyrone*, as it is better known, is a weird account by a relative of the ghost of Lord Tyrone which appeared to Lady Beresford in Gill Hall, near Dromore, Co. Down, in October, 1693. This old vacant mansion bears a haunted look to the present day. A more extended article, *The Blakes of Galway*, by Martin J. Blake, records many historical ups and downs of a well-known family in the City of the Tribes. The numbers are always suitably illustrated in a high-class manner, and many of the articles form excellent reading, from their general historical character, even for those who do not profess to be students of the particular subjects specially dealt with by the magazine.

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Lays of the Red Branch. By Sir Samuel Ferguson, with an Introduction by Lady Ferguson. London: T. Fisher Unwin. Dublin: Sealy, Bryers & Walker. 1897. Cloth, 2/-; paper, 1/-.

This volume of the new Irish Library is especially interesting to Ulster readers, as it relates to an epoch in their province, written by one who bears the palm amongst the many poets of Ulster. Anything from the pen of the author of *Congal*, whether prose or poetry, has a charm and a flavour all its own. Of no other Irish writer are there such distinctive qualities possessing poetic genius, scholarly ability, and a deep appreciation and love for our native land as the writings of Ferguson display in every page.

> "Scorn not, sweet maiden, scorn not, vigorous youth,
> The lay, though breathing of an Irish home,
> That tells of woman love and warrior ruth,
> And old expectancy of Christ to come."

The introductory historical notes, most reliably given, to each of the poems, assist the reader very much to a better appreciation of the subjects dealt with, and form quite a feature of the book.

This volume is considerably enhanced by the sympathetic Introduction by Lady Ferguson, who aptly closes with the words of Sir Samuel:—

"I see old friends falling and failing around me, and must be content to go my ways, leaving undone a great deal that I ought to have done; but I have lived and loved, and done something, if not all I might; and will bequeath, in all likelihood, to you the duty, and, I hope, the reward, of making the voice of this despised people of ours heard high up Olympus."

* * * * *

A Run Round Ireland in '97. Dublin: *Independent* Publishing Company. 6d.

This is a reprint of a number of sketchy topographical articles, which appeared in the *Daily Independent*, of a readable character, describing most of the well-known places of resort, particularly those favoured by tourists. Numerous illustrations brighten its pages.

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Saint Fin Barre's Cathedral, Cork. By the Rev. Andrew C. Robinson, A.M. Cork: Guy & Co. 1897. 1/-.

The city by the Lee has here a record which might well make envious her northern sister by the Lagan. Seldom have we seen a more excellent guide than this, or one in which the photographer's art has been displayed to more advantage; nor is the literary matter one whit behind. The history of earlier churches has been carefully told, although, necessarily, the details of the present glorious Cathedral occupy the largest portion of the book.

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Notes on the Literary History of Newry. By Francis C. Crossle, M.B. *Newry Telegraph.* 1897. 2d.

This address was delivered by Dr. Crossle at the opening of the Newry Free Library on the 13 Sept., 1897, and bears the usual careful and accurate character of all the work from the same author. Newry, in its printing and literature during the last century and the beginning of the present, was second only to Belfast among the northern towns. The address contains a list of Newry printers, together with their publications, making a most respectable show. Dr. Crossle records that *The Burial of Sir John Moore*, from the pen of the Rev. Charles Wolf, Curate of Donaghmore, first appeared in the *Newry Telegraph* in 1817, where James Stuart's *History of Armagh* was also printed two years later. Other literary information is also noted, such as the first translation of Dante into English verse, by the Rev. Henry Boyd, a curate of Rathfriland. The names and sketches of other literary men connected with Newry are long and interesting.

The Fenian Night's Entertainment. By P. J. M'Call. Dublin: T. G. O'Donoghue. 1/-.

This neat little volume of Wexford yarns, from the clever pen of the author of *Irish Noinins*, will well repay perusal. They are cleverly written in a bright, cheerful way truly characteristic of the people and the county of Wexford. By Irish people such stories should be more read and prized than the ordinary magazine fiction now so common.

* * * * *

The Memoirs of Lord Edward Fitzgerald. By Thomas Moore. Edited by Martin MacDermott. London: Downey & Co. 1897. 6/-.

The reprint of this book on the eve of the centenary of the death of the noble subject of the memoir comes most appropriately, and will be welcomed by many both at home and abroad. The life of Lord Edward, as originally issued from the pen of the national poet, is now out of print, and copies of it are seldom met with, so the present issue will supply a long-felt want. All who have studied Moore's sympathetic work, and the stirring incidents there recorded, culminating in the tragic death of the young hero, will also fully appreciate the present edition when they know that many questions in doubt in the time of Moore have now been settled, thanks to the life-long labours of Dr. Madden and W. J. Fitzpatrick, more particularly the latter, who, like a faithful sleuth-hound, never rested until, in his *Secret Service under Pitt*, he settled once and for all the betrayer of the noble Geraldine, bringing the guilt conclusively home to Francis Magan, the "patriot" barrister, the "friend of the cause," who had himself offered his house as a shelter to the fugitive lord. This traitor was never suspected for many years, and Moore knew nothing of him, but rather threw doubts upon the integrity of Samuel Neilson which were quite unwarranted.

The removal of these doubts as to the honesty of purpose of many people, and the placing of the shame on the right shoulders, is a most satisfactory feature of the present edition. Many other notes and explanatory chapters are given by the able editor, forming valuable and desirable additions to Moore's work; but in one instance, at least, these might have been extended. In the note referring to the grave of Pamela, Lord Edward's beautiful and fascinating French wife, the editor records Dr. Madden's finding of the neglected monument in Montmartre, in Paris, and states that the reader *can still see it there.* That is an old story, and recent facts might have been added. This monument was smashed by a shell during the siege of Paris, and at a later date the grave itself was about to be levelled, when, by public subscription made in Dublin, the remains of Lady Edward were removed to the quaint old churchyard of Thames Ditton, near London, and interred beside those of her daughter, the old fragments of the Montmartre monument being preserved in a substantial new one. This, however, is only a minor omission, and does not in anywise detract from the value of the work, which is sure to be read and valued wherever the Irish race is to be found.

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Studies in Irish Epigraphy. By R. A. Stewart Macalister, A.M. London: David Nutt. 1897. 3/6.

This erudite and valuable work from the pen of one thoroughly competent to deal with a subject requiring deep learning and patient research will be welcomed by all who study early Irish inscriptions. Its contents deal with the Ogham inscriptions of the Barony of Corkaginney, and the Counties of Mayo, Wicklow, and Kildare, which are given in the text. The first class of inscriptions are those which simply give a name in the nominative, which is followed by some given in the genitive, with the ellipsis of some such word as "grave" or "stone." In the next class, a much larger one, the particulars of parentage are added. The previous labours of R. R. Brash and Sir Samuel Ferguson in the study of Irish Oghams are frequently referred to, and many differences of reading are noted. The copious indexes appended make references simple and easy, and are a most desirable addition to the work. We await with interest the other volumes on the same subject promised by the learned writer.

Notes and Queries.

This column is open to readers desirous of obtaining or imparting information on questions of interest and obscure points of historical lore relating to the district.

QUERIES.

Richard Buffington.—I have before me a stout little octavo volume, which was bound in brown calf in November, 1750, at a cost of five shillings, for Hugh Simms, who writes a good clerkly hand. A subsequent owner has written on the flyleaf, "James Chambers his Book hand and peen;" while Moses Jameson and Samuel Strong have scribbled their names on different parts of the volume. The book contains fourteen different publications, chiefly in the sermon line, bearing dates from 1736 to 1749, all but one relating to the North of Ireland, and that one being a Belfast reprint of an American sermon. The first tract in the collection has the following title:—

"*The Foundation of, and Evidence against, the* CHURCH *of* ROME. TWO SERMONS. SERMON I. Preached *July* the 14th; And SERMON II. *August* 30th: Both before the Company of Scholars at *KILLEAD, Anno* 1701. By RICHARD BUFFINGTON. 1 Cor. iii. 11; 1 John ii. 19 [both in full]. Dublin, Printed in the Year M,D,CCXL." 8vo, pp. 46 and flyleaf. On the flyleaf is a list of five "BOOKS printed by H. & R. JOY, at the *Peacock* in *Bridge-street, Belfast.*"

The type, the finial (p. 46), and the ornamental headline (p. 29), are sufficient to prove that the printing of the tract itself was done by H. & R. Joy. The date of printing was not 1740. The flyleaf is an integral part of the last sheet: the first work advertised on it is Samuel Delap's "Remarks on some Articles of the Seceders' new Covenant," &c., which was published in 1749; the second work is Isaac Watts' "An Humble Attempt towards the Revival of Practical Religion, . . . the fourth Edition," which was published in 1744; the third is "The Virgin's Nosegay," &c., also published in 1744. The two remaining books in the list are not mentioned in Anderson's *Catalogue of Early Belfast Printed Books* (1890); it may therefore be interesting to give their titles in full:—

"A PLAY-BOOK for CHILDREN, to allure them to read as soon as the (*sic*) can speak plain. Composed of small Pages, on Purpose not to tire Chilren (*sic*), and Printed with a fair and pleasant Letter. The Matter, and Method, plainer and easier than any yet extant. To which is added, the Church Catecism" (*sic*).

"THE CHILD'S DELIGHT: A new invented HORN-BOOK; having the Alphabet printed in large Characters; and a Picture of a familiar Animal, &c., to each Letter; neatly engraved, glazed, and gilt: With Intent to allure young Children to learn the Letters. Price 2*d.*"

It will be apparent, from the above, that the actual date of the tract I am describing is not earlier than 1749, nor later than November, 1750. The wording of the imprint on its title-page suggests that it is a reprint from a Dublin issue of 1740; and this may be the case. It is roughly done; the confused punctuation, the blunders in proper names, and other errors, are below the level of H. & R. Joy's usual work, and show that the tract was put through the press in a slovenly manner. I can hear of no earlier edition of these sermons, said to have been preached in 1701. Nor have I succeeded in tracing elsewhere the preacher's name; neither as surname nor as place-name have I been able to find a Buffington. Nor have I been fortunate enough to obtain any information respecting the probable meaning of "the Company of Scholars at Killead." It is in the hope of gaining some light on these points that I send this query.

The writer of the sermons employs many colloquial expressions, and some of Scottish mint, *e.g.*, "conceity," "freits," "warlock," "tinged" (jingled). He proclaims himself a Presbyterian, and says "The apostle *Paul* taught the *Presbyterian* religion to the *Romans* at *Rome*" (p. 32). Yet he disclaims any desire of "disregarding or even separating from any kind of Christians," whatever "useless ceremonies," &c., they employ, "(for I am very charitable and good humoured) providing they do not impose these things upon others;" and he admits that "there may be a preheminence (*sic*) of order among the clergy, but not of power" (p. 28).

His first sermon is mainly a disorderly jumble of scandalous stories about popes and ecclesiastics, told with no excess of decorum. If he consulted at first hand all the authorities he names, he was a man of more reading than judgment. His second sermon was occasioned by strictures on the first by "some of the *Romish* clergy" (p. 31), who said "many scurrilous things" of him. He gives no samples of this, but seems nettled at having had his Christianity called in question, and proceeds to open another budget of ecclesiastical scandals.

He constantly addresses his hearers as "Little Children;" but this is suggested by one of his texts (1 John ii. 18), and is not explained by any further allusion to "the Company of Scholars." To Killead there are two references, both jocular. "*Rome* was not the fixed place for the popes at that time, there having been three at one time set up for it in sundry parts afterwards, anathematising and cursing each other; there was none put in for it here in *Killead*, or probably he would have gained it, as being the most sanctified place, and have out-damn'd them all out of it" (p. 6). "The council of *Trent* got it fixed as it now stands; But never did the pope divest himself of the power of making it over again, if he can get it better to his mind; and if this present pope would take my advice and join me rightly, he might be capable of doing infinite service to the world, for his rule from *Rome* might convert all the ignorant among the *Romans*, and this my sermon from *Killead* all the learned; thus the world would be eternally obliged to us, but I almost despair of his thus rightly joining me" (p. 25).

From 1675 until 1716 the Presbyterian minister at Killead was John Frieland, a Scotsman. Frieland was a regular attendant at the General Synod of Ulster till June, 1701, when "his attendances dropped, probably through ill-health, for we find the Synod always excusing his

absence" (Baird's *Presbyterianism in Killead*, 1895, p. 23). If we admit this conjecture respecting Frieland's health, we may add another, to the effect that Richard Buffington supplied his place in July and August, 1701. But the dates assigned to his sermons are not Sundays: 14 July, 1701, was a Monday; 30 August was a Saturday.

I strongly suspect that the title of the tract is fudge, and that "the Company of Scholars" is manufactured out of the phrase "Little Children." But I should be glad to learn more of the history of this singular publication. A. G.

What is the origin of the name Unicarville, a residence near Comber, Co. Down? It has a modern look, but may be an old name corrupted. JUVENIS.

In my collection of Ulster Poets I have a book, *The Irish Judge*, a tale in four cantos, by James Stevenson Blackwood; Dublin, 1834. This book is not given in O'Donoghue's Dictionary of Irish Poets. Can any reader give me any personal details of the author's life?

I have also a volume of poems entitled, *The Voyage, and other Poems*, by Anthony Semple (London, 1815), dedicated to William Legg, of Malone House, in the County of Antrim, "in whose hospitable mansion they were mostly written," and whom the author describes as "the zealous and liberal promoter of everything that is truly useful." Are there any personal details known of this Anthony Semple? William Legg and the Legg family are mentioned in Benn. F. J. B.

Pockrick Family.—Could any of your readers give any information about this family? They at one time held extensive property at Derrylusk, Co. Monaghan, and became extinct about 80 years ago. The name was sometimes spelt Pockrich.

HENRY SEAVER.

Ancient Ecclesiastical Seal of Dromore.—In the *Anthologia Hibernica* for February, 1793, vol. i., p. 118, there is given an engraving of a pointed oval, brass episcopal seal found in the Co. Clare, 1789. The inscription, *Sigillu Chr. Dei gra. Dromocens Epi*, shows it to be the seal of Christopher, who, according to Sir James Ware, was Bishop of Dromore in 1369. It was bought by a brassfounder in Limerick, and soon after sold to Ousley of that city. It would be interesting to know if this seal has been preserved and is still in existence, and where it is to be found. A number of ecclesiastical seals of Ireland are preserved in the Museum of the Royal Irish Academy. It is just possible that it may have found its way there. J. V.

Can any correspondent throw any light upon the whereabouts of the original seal of the "Exempt jurisdiction of Newry and Dromore"? It is illustrated in the *Dublin Penny Journal*, vol. i., p. 356. A more recent seal of the Court was presented to the Royal Irish Academy a few years ago by the widow of the late Very Rev. Dean Bagot, the last official principal, vicar-general, and commissary-general of the exempt jurisdiction. It differs, however, in some important particulars from the older seal. J. V.

REPLIES.

Ireland and the Crusades.—In reply to "F. J. B." Robert of Gloucester, a monastic writer of the thirteenth century, numbers "Yrlond" among the nations that took part in the first Crusade; also England, Wales, Scotland, France, Normandy, Denmark, Norway, Saxony, Germany, Spain, Italy, Greece, &c. See his metrical *Chronicle*, Hearne's edition, vol. i., p. 393: Oxford, 1724.

Fulcher of Chartres, who was all through this Crusade, A.D. 1095–1099, in the train of Robert of Normandy and Stephen of Blois; Guibert of Nogent, his contemporary; William of Malmesbury, who wrote towards the middle of the twelfth century; and William of Andres, who wrote early in the thirteenth, all mention *Scotia*, or the *Scoti*, as embarking with the rest of Christendom in the Holy War; and by *Scotia* and the *Scoti* there is little or no doubt that they meant Ireland and the Irish; for, down to the thirteenth century, not to pass beyond the period of the latest of the authors above named, Ireland and the Irish were so designated. To give an example, Cæsarius of Heisterbach, who flourished in that century, says, speaking of Lough Derg—*Qui de purgatorio dubitat, Scotiam pergat, purgatorium sancti Patricii intret; et de purgatorii pœnis amplius non dubitabit—i.e.*, "Whoever doubts of purgatory, let him go to Ireland (*Scotiam*), let him enter the purgatory of St. Patrick, and of the pains of purgatory he will no longer doubt." See this Latin passage, quoted by Ussher, *Britannicarum Ecclesiarum Antiquitates*, p. 737: Dublin, 1639; or collected edition of his *Works*, vol. vi., p. 284: Dublin, 1847–1864. And Gervase of Canterbury, another thirteenth century writer, says—*Exin cœpere plures de Scottorum, id est, Hibernensium regione venire Britanniam—i.e.*, "Then began many from the region of the Scots, that is, the Irish, to come to Britain." See his *Acta Pontificum Ecclesiæ Cantuariensis*, printed in Twysden's *Historiæ Anglicanæ Decem Scriptores*, vol. ii., p. 1635: London, 1652.

On the continent, the use of the word *Scotus*, for an Irishman, had not been wholly abandoned even in the seventeenth century. In 1626, Edward Fitzgerald, a colonel in the Imperial service and a Count of the Empire, is described in his epitaph in the Franciscan Church, Heidelberg, as *Scotus natione.* See *Cambrensis Eversus*, vol. ii., p. 325: Dublin, 1848–51.

But to return to the Irish contingent at the first Crusade. The poet Tasso notices it as being with the English archers, in the forty-fourth stanza of the first canto of his *Gerusalemme Liberata*:—

Sono gl' Inglesi sagittarj, ed hanno
Gente con lor, ch' è più vicina al Polo.
Questi del l' alte selve irsuti manda
La divisa dal mondo ultima Irlanda.

In the sixty-seventh stanza of the seventh canto he refers to three heroes—a Scotchman, an Irishman, and a Briton—as amongst those who were emulous of engaging a certain proud Paynim in single combat:—

Ed a prova richiesta anco ne fanno
Eberardo, Ridolfo, e'l pio Rosmondo,
Un di Scozia, un d'Irlanda, ed un Brittano,
Terre, che parte il mar dal nostro mondo;
E ne son parimente anco bramosi
Gildippe, ed Odoardo amanti, e sposi.

In the eighteenth stanza of the twentieth canto the poet makes Godfrey of Bouillon declare that he knows the descent and the country of every man in the host of which he is leader, and every blade and arrow in it, whether French or Irish:—

Ma Capitano i' son di gente eletta;
Pugnammo un tempo, e trionfammo insieme;
E poscia un tempo, a mio voler l'ho retta.
Di chi di voi non so la patria, e'l seme?
Quale spada m'è ignota, o qual saetta,
Benche per l'aria ancor sospesa treme?
Non saprei dir, s'è Franca, o se d'Irlanda.
E quale a punto il braccio è, che la manda?

In the subsequent efforts of the Christians against the Infidels the Irish had also more or less part. According to an ancient chronicle of the Irish Monastery of Ratisbon, Connor O'Brien, king of Munster (A.D. 1127–1142), sent presents of immense value to Lothaire, king of the Romans—the second Emperor of that name—by certain lords of great rank and power (native lords, of course), who had taken the cross and were on their way to Jerusalem. See *Cambrensis Eversus*, vol. ii.. pp. 397–399: Dublin, 1848–51.

The sixth Crusade was in progress (A.D. 1213–1240) at the date of the General Council of Lateran, 1215, and Matthew Paris (*Historia Major*, pp. 228–229: London, 1684) has preserved the speech in which Pope Innocent the Third exhorted the assembled Fathers—patriarchs, archbishops, bishops, &c.—to preach expeditions to the Holy Land, and called on kings and other rulers to assist in them, if not personally, by at least raising forces, with sufficient money to meet expenses for three years. At this great Council were present Eugene Mac Gillevider, Archbishop of Armagh; Henry de Loundres, Archbishop of Dublin; Donatus O'Lonergan, Archbishop of Cashel; and Cornelius O'Heney, Bishop of Killaloe—see Ware, *De Præsulibus Hiberniæ Commentarius*, pp. 17, 107, 163, 227: Dublin, 1665—and, beyond doubt, effect was given to the Pontiff's earnest recommendation in Ireland, as it was in other countries. Later on, Henry the Third wrote to the then Archbishops of Armagh, Dublin, and Cashel, and to the Provincials of the Franciscans and Dominicans, to promote the Holy War. See Malone, *Church History of Ireland*, vol. i., p. 314: Dublin, 1880.

John Clyn, a Franciscan of the Kilkenny Convent, and an eye-witness of what he relates, records a remarkable circumstance in the following passage in his *Annales Hiberniæ* (p. 27: Dublin, 1849), under the year 1335:—*Item, die Jovis, in crastino Lucie virginis, erecta magna crux in medio fori Kilkennie; hoc tempore multi ad crucem volantes, crucis signo cum ferro candenti super nudam carnem sunt signati, ut in Terram Sanctam vadant—i.e.*, "Also, on Thursday, the morrow of Lucia the virgin, a great cross was erected in the middle of the market-place of Kilkenny; and many at this time, flying to the cross, were signed with the sign of the cross on their naked flesh with a red-hot iron, that they might go to the Holy Land." In this year, as noted by Michaud (*Histoire des Croisades*, tome v., p. 242: Paris, 1825–28), Pope Benedict the Twelfth had made a great effort to unite the nations in a general expedition.

JOHN SALMON.

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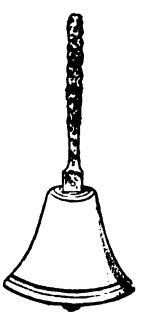
Presbyterian Hand-Bells.[1]

BY REV. W. S. SMITH, ANTRIM.

AS the use of hand-bells for the purpose of summoning congregations to assemble for public worship is now, so far as the writer has been able to ascertain, a custom of the past, a few particulars respecting two of them, and the congregations that used them, may be recounted.



THE CONNOR HAND-BELL.

And first, with respect to the hand-bell and the congregation of Connor, near Ballymena. The congregation there has been in existence about 240 years—at least, it is about that length of time since the first recorded minister was ordained there. He was, however, a few years afterwards, along with a number of other Presbyterian ministers, deposed by Bishop Jeremy Taylor, of "Liberty of Prophesying" fame. During four years the congregation was supplied by the learned and Rev. Thomas Gowan, afterwards minister of the congregation of Antrim, where he died, greatly lamented, in 1683. Another minister was the Rev. David Cunningham, who, unfortunately, experienced much "lack of service" on the part of the congregation, which suffered from want of "victual." This was about the time of the Revolution. Another minister was the Rev. Charles Masterton, one of the most vigorous defenders of the Old Light position in the Non-subscribing controversy. He was afterwards called to Belfast, and another minister, the Rev. David Macmaster, was early asked to settle in Dublin. A very interesting story is related of the Rev. Henry Henry, who was installed in Connor in 1788. Mr. Henry was the first person to introduce an umbrella into the village, at the sight of which the people were greatly amused, and afterwards humorously spoke of it as "a stick in petticoats." The Sunday on which Mr. Henry first appeared at meeting with it was, as we may naturally suppose, a wet one. In order to allow it to dry during the time the services were held, he left it opened out on the floor of the vestry. When his duties were over he went home, but forgot all about the umbrella until he arrived there, when, recollecting it, he at once sent word to the sexton to get it from the vestry and take it to his house. The

[1] A brief account of the hand-bell of the First Congregation of Donegore (Parkgate) appeared in vol. ii., pp. 185-7, of the present issue of the *Ulster Journal of Archæology*.

man proceeded to do so, but soon found that it would not pass through the doorway. He had never handled such a strange thing before, and the more he tried to effect his purpose the more confused he became, for through the door the "petticoated stick" would not pass. Other persons were summoned to the sexton's aid, but their united wisdom failed to devise means for getting the umbrella out of the vestry. At length, fearing something very unexpected had occurred, Mr. Henry himself returned to the meeting-house to ascertain what was causing the delay, when, to his great surprise and amusement, he found the sexton and his assistants completely nonplussed by the problem of extricating the new-fangled thing from the vestry. They were totally ignorant of the fact that by moving a catch or pressing a spring the umbrella could be closed, and that all difficulty connected with its removal would at once disappear. Mr. Henry related this incident to the late Robert Brown of Kildrum, near Connor, a man who was much interested in archæological researches.

In his declining years Mr. Henry had as an assistant the Rev. David Hamilton, father of the Rev. Dr. Thomas Hamilton, President of Queen's College, Belfast. Mr. Henry died in 1840. The list of ministers is an interesting one, and such as only a few country congregations has had.

The hand-bell is known to have been used during the latter portion of Mr. Henry's ministry, but how long previously no one seems able to say. It is known that there was a bell, but whether a hand-bell or tower-bell is not stated, used in connection with the old congregation of Templepatrick prior to 1660. Most probably one was in use at Connor at an early period in the congregational history.

At the time of Mr. Henry's death, and for some years subsequently, there were two services on each Lord's Day, with an interval of half-an-hour between them. There was, however, no summoning of the people by means of the hand-bell to the first service, the bell of the Episcopal Church answering for both congregations. The sexton, as was usual elsewhere, acted as bell-ringer, and at the period indicated was an elderly man, and, like the celebrated Rev. Robert Hall's deacon, in consequence of an unfortunate deformity, had "seen many ups and downs in the world." This was the humorous effusion of the well-known divine after the deacon had been to see him as he lay on his death-bed. After the first service, the members who came from a considerable distance, and intended to remain for the second service, dispersed themselves throughout the village according to whim or habit. The road near the meeting-house was bounded on each side by a long, low wall, one serving as a protection against the river. During the interval these walls were appropriated as seats by many of the members—for the congregation was then a large one, as it is now—some of whom ungracefully sat astride them. Others, again, wandered as far as the church burying-ground, where they whiled away the time in deciphering the inscriptions on the gravestones, or sat on prostrate ones and gossiped, while they ate their luncheons that had been carefully stowed away in their pockets. A few minutes before the commencement of the second service, the sexton sallied forth from the meeting-house, bell in hand, and traversed the road previously referred to with its human

fringes, ringing as he went along. Having one leg longer than the other, the old man's progress was attended with a rising and falling motion, which was rendered somewhat ludicrous as the descending one was always accompanied by an energetic stroke of the bell. When he had reached a point in the road from which he could readily see the loiterers in the churchyard, he stood still and gave four decided clangs, then turned round, secured the tongue of the bell with his hand, to prevent its clattering as he went along, and marched rapidly back to the meeting-house, followed by the members.

It might be asked why many of the attendants allowed themselves to be summoned to that second service? Could it be for religious edification? Let the following fact speak for itself. At the first convenient point in the proceedings, a considerable number of persons deliberately took out of their hats their pocket-handkerchiefs, often brightly-coloured ones (hats were the usual repositories for pocket-handkerchiefs in those days), carefully folded them into pads, placed them on the book-boards before them, laid their tired heads, sometimes bald and shiny, thereon, and dreamed happy dreams, it may be, until the service was about closing, when there was a general awakening. I should like to moralise a little on this Eutychian habit, but must forbear, as it has not yet become an antiquarian one. When professing Christians have repudiated this sin, the time may then be opportune for some contributor to a future issue of the *Journal of Archæology* to treat this subject historically. There are at present many interesting incidents awaiting such a one, and the number is being added to year by year.

After the second service was discontinued, the bell was rung prior to the one service on the Sabbath day, and continued to be so rung until the year 1896, when the old meeting-house gave place to a new one, on which there is a turret containing a new and larger bell, whose sounds may be heard from afar. The old hand-bell is, therefore, so far as its usefulness is concerned, a thing of the past. It is of the ordinary shape, $4\frac{1}{2}$ inches high, 3 inches across the top, and $5\frac{7}{8}$ inches across the mouth. The handle is $10\frac{1}{2}$ inches long, so that its entire height is 15 inches, and its weight 4 pounds 6 ounces. The attachment of the handle to the bell is somewhat peculiar. It consists of a flattened projection rising from the top of the bell, which fits into a slit in the handle through which there is a rivet. The handle is of iron, and is very rough through being deeply corroded, especially the upper portion of it. So deeply, indeed, is it rusted away, that it is difficult to regard it as ever having been smooth. The bell itself bears signs of age, having several grey patches about it, otherwise it is in good condition. There is no ornamentation beyond a few lines round the top, and also round the mouth. Though small, its tone is clear and penetrating.

Another item may be added to the details respecting the old sexton and his bell, and the sleepers who experienced no wave of trouble rolling o'er their peaceful breasts while they rested their heads on extemporised pads in the Connor meeting-house long ago. At the time referred to, the congregation was privileged in having the services of an original precentor. Many good stories are related of this class of persons, and the following is not a bad one.

The singing exercises were often pretty lengthy, and the rate of progress exceedingly slow. It was the duty of the precentor to announce the number of the psalm to be sung, read two lines, and then proceed to sing them, being joined in the effort, perhaps, by a few of those present. This having been done, two other lines were read and sung, and thus with the rest of the piece announced. Robert Malcolm was the name of the precentor referred to, and his originality consisted in the method he adopted to reach high notes. These might occur through the setting of the tune, or in consequence of its being pitched in too high a key. So long as the tune remained within easy compass, there was nothing to attract attention to the precentor; but when it contained high notes, and particularly if they were reached step by step, then the originality manifested itself. As the tune rose, Robert Malcolm rose with it—gradually if it ascended gradually, and suddenly if it rose suddenly—until the climax was reached when the precentor stood on the tips of his toes warbling away! What connection there is between the muscles of the toes and the vocal chords I am unable to say, and so I must leave the solution to anatomists and musicians. The sight must have been an amusing one, particularly to strangers.

We will now turn to the hand-bell and congregation of Carnmoney, near Belfast. The first recorded ordination of a minister there occurred a year earlier than the one at Connor, namely, in 1657; and, in like manner with the minister of Connor, he was deposed in 1661 by Bishop Taylor. During the first thirty-eight years or thereabout the congregational history was a checkered one, ministers settling and leaving in rapid succession—a fact that indicated an unsatisfactory state of affairs; while the Presbytery with which the congregation was connected declared that it was "self-willed and disingenuous." In 1695 stability began to prevail. The Rev. Thomas Crawford, previously of Donegore, remained in charge of the congregation for thirty-one years, while he was followed successively by two ministers bearing the name of Thomson, uncle and nephew, whose united services extended over a period of ninety-three years. The nephew is spoken of by Dr. Killen as having "possessed a remarkably vigorous mind, with great dignity of deportment."

An agreement, still existing and bearing the date 1792, formally signed and attested by witnesses, most probably drawn up by the second Mr. Thomson, enables us to obtain glimpses of the congregational life of that period. While it appears to have been between the minister and session of the one part and the sexton of the other, it is signed only by the sexton and the witnesses—members apparently of the minister's family—Jane and Eliza Thomson. In it the official duties of the sexton are minutely detailed; and in consideration of the "perquisites" attached to the office—which, however, are not stated—John Stewart agreed to take charge of the meeting-house and the sexton's abode; to be especially mindful of the roofs of each; to protect the meeting-house grounds from trespassers; to keep everything clean; to be regular in his attendance; to be always at the service of the minister and session; to cite persons to appear before them; "to ring the bell both in the morning and interval before public worship;" to carefully guard every article belonging to

the meeting-house; to behave discreetly and respectfully; and, finally (oh, tell it not in Gath!), not to curse or swear, on pain of forfeiting an English shilling every time he was detected doing so. The word "detected" seems to imply that John Stewart was not to be held responsible for making voluntary confession of his occasional delinquencies in this respect.

According to the agreement just referred to, the hand-bell was rung before each service. There is no intimation, however, and no tradition either, as to whether the sexton rang it while standing near the meeting-house, or traversed the village, as in Donegore and Connor. It is surmised by the secretary of the congregation, Mr. W. F. M'Kinney, that the bell dates from the year 1714, when the Communion cups at present in use were introduced; while it was relinquished in 1862, when a much larger bell was procured and placed in a bell-cote erected for its reception.

The old hand-bell is of the ordinary shape, is 5½ inches high and 3 inches across the top. Round the lower portion there are several raised encircling rings. The handle is 6¾ inches long, the upper portion being of wood fitted into an iron socket 2¼ inches deep, the full height being 12 inches and the weight 8½ pounds. There is no decoration beyond the rings.

This account of two Presbyterian hand-bells affords a favourable opportunity for offering a suggestion with a view to the preservation of what may be appropriately termed ecclesiastical antiquities. It is that all denominations possessing such should have a recognised place for their reception and preservation. In connection with the Presbyterian body, a room devoted to such a purpose might possibly be provided in each of the colleges at Belfast and Derry; other bodies might devote rooms to such an object in well-known halls or central institutions. If something of this kind is not done, many interesting relics will continue to be, as many have already been, lost. Under present circumstances, objects of interest that have been superseded are too often relegated to some out-of-the-way corner, where they are allowed, by sessions, committees, ministers, and sextons utterly devoid of all historic instinct, to rust or to rot out of existence. Hand-bells that have served their day might be deposited in such places as those suggested; also pulpit Bibles that have been used, and perhaps annotated, by well-known preachers; collecting boxes; specimens of old communion tokens; disused communion utensils of various types; portraits of denominational heroes, both clerical and lay; pictures of historic places of worship and of historic pulpits; congregational registers; old publications of denominational interest, &c. To prevent accumulation of articles of no value, there could be, in each case, a committee of selection.

In connection with the mention of pictures of pulpits, it may be stated that the pulpit itself of Richard Baxter, of Kidderminster, is still piously preserved in that town, and a handsome one it is. Why, therefore, not preserve interesting pulpits?

Gleanings for former Fermanagh Articles.

By the Right Hon. the Earl of Belmore, G.C.M.G.

(Continued from page 219, vol. iii.)

Corrections:

Vol. iii., page 211, line 39—For "Bryan's brother Constantine" read "Constantine's brother Bryan."
Vol. iii., page 217, note 2—For "possible" read "possibly."

Note.

Creaghts.—I find Sir John Davies speaking of "creaghts or herds of cattle;"[1] and "Again it was made penal to the English to permit the Irish to creaght or graze upon their lands."[2]

ANCIENT TENURE OF LAND IN FERMANAGH.

SIR JOHN DAVIES, writing to the Earl of Salisbury in 1607,[3] informs him touching Fermanagh, otherwise Maguire's country, that it had never been reduced to the Crown, neither by attainder, surrender, or other resumption, till Sir John Perrott caused Cucconacht Maguire, father of Hugh (who was slain in Munster upon an encounter with Sir Warham St. Leger), to surrender all the country of Fermanagh, in general words, to the late Queen, and to take back letters patent to him and his heirs, &c. But this English tenure did not take away his Irish customs and exactions; and he was suffered still to hold his title of Maguire, albeit there were many gentlemen who claimed estate of freehold in that country by a more ancient title than Maguire did claim the chiefrie; Coconacht, having obtained these letters patent, died seized of the country. After his death, Hugh, his eldest son, took possession, not as heir at common law, but as Tannist and chief of his name—was created Maguire, and held it as an Irish lord till he was slain in rebellion, "which we hold an attainder in law in this kingdom." An office having been found that Hugh was killed in rebellion, Connor Roe Maguire, whose ancestors had been chief lords of the country, and who, being received to grace, had performed good service in these parts, had a patent of the whole country granted to him. But when young Cuconacht, brother to Hugh, and second son to old Cuconaght, submitted himself to the late Lord Lieutenant, Connor Roe was, by direction from Eng-

[1] Davies' *Historical Tracts*, p. 131. [2] *Ibid.*, p. 171. [3] *Ibid.*, pp. 233-5.

land, persuaded to surrender his patent, and the country was divided between him and Cuconacht, "allotting the greater portion to Cuconacht."

MONEA CASTLE AND THE HAMILTONS.

In the first volume of this *Journal* a paper of mine in two parts appeared[1] upon Monea Castle and its owners. Since it was published, I have received information from Sweden respecting the Hamilton family there, including an official extract of the pedigree of Ludovic Hamilton, Baron Hamilton of Deserf,[2] and of other members of this family settled in Sweden. The pedigree of Ludovic Hamilton commences by making his father, Archbishop Malcolm Hamilton, to be the son of a certain Archibald Hamilton, "fourth son of Deserf," by *either* Maria Barkley of Ladeland *or* Anna Kennedy of "Stamhuset Cassily." This is probably correct; but I think that the pedigree must certainly err in making Archibald to be the son of Claudius Hamilton, Baron of Paisley, father of the first Earl of Abercorn. The eighth Earl of Abercorn supplied a very full history of his family to Lodge for his *Peerage of Ireland*, published in 1754, and none of Lord Paisley's four sons were named Archibald.[3] Besides, Lord Paisley died—certainly an old man—in 1621, whilst the Archbishop, his alleged grandson, died in 1628, having had his second son Hugh, a soldier in the service of the King of Sweden, since 1624. Moreover, in the funeral entry in the Office of Arms, Dublin Castle, of the widow of this son Hugh, afterwards Lord Glenawley (given at page 202, vol. i.), it is only claimed for her husband that he was "descended from the family of —— Hamilton, Earle of Arran, in Scotland," Lord Paisley being a younger son of the second Earl of Arran. It is possible that the Archbishop was of the family of Hamilton of Raplock, in Scotland, descended from Thomas, youngest son of Sir John Hamilton, Lord of Cadzow, of whose eldest son James, first *Lord Hamilton*, Lord Paisley was the great-great-grandson.[4]

I now give a genealogical table of the Hamilton family of Monea, partly based upon Irish and partly upon Swedish authority. I have had what is entirely or mainly based upon the latter source printed in italics.

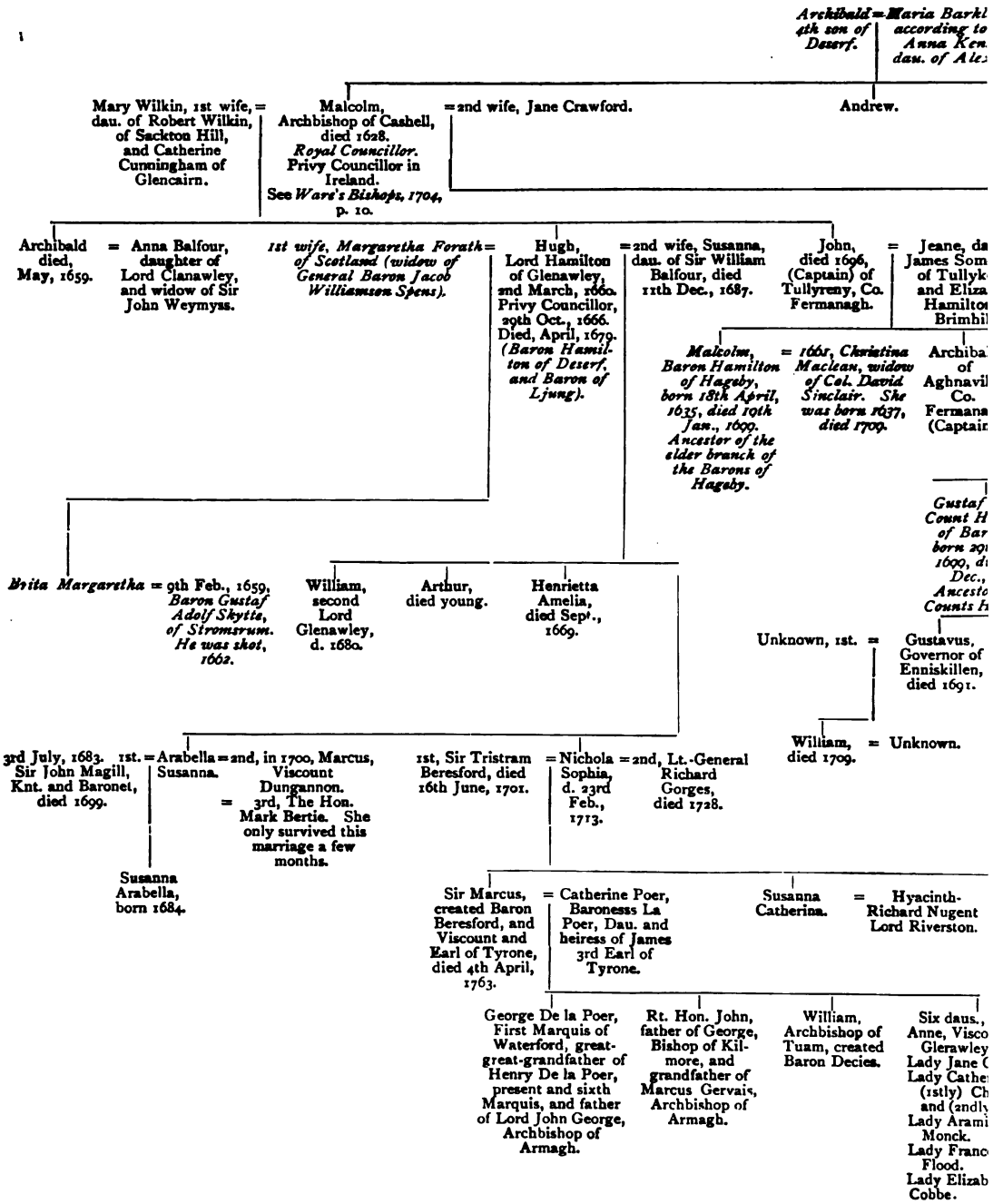
[1] *Vide* vol. i., pp. 195 and 256.

[2] I have also had an opportunity of visiting the Svenska Riddarhuset at Stockholm, and seeing Ludovic's coat of arms, with the others, on the walls of the Chamber of Nobles. I also saw a portrait of Count Hamilton in modern costume.

[3] They were—1, James, Earl of Abercorn; 2, Sir Claud; 3, Sir George; 4, Sir Frederick, who served under King Gustavus Adolphus, and was afterwards Governor of Ulster.

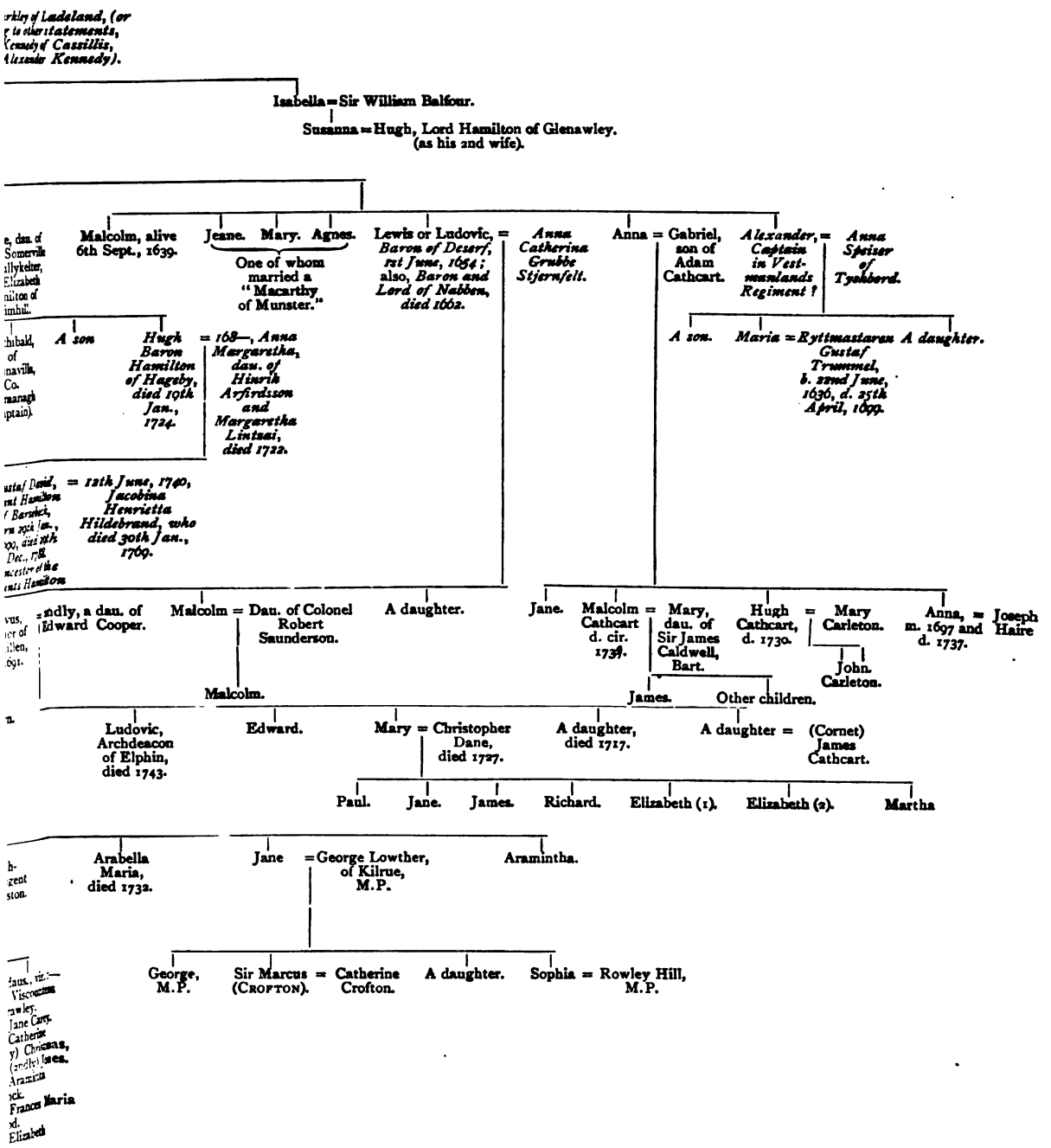
[4] *Vide* Burke's *Peerage*, sub-tit. *Abercorn*.

PEDIGREE OF HAMILTON OF MO



NOTE.—Names and dates in italics are vouched for by the official Swedish pedigree,

ONEA CASTLE, COUNTY FERMANAGH.



rrect, and I have only included persons in this table about whom I have some direct evidence.

A comparison of the genealogical table with the account which I gave of the family in my first paper in vol. i., will show that I still infer upon the whole, from the language and arrangement of their father's will, that Malcolm and Lewis[1] were the sons of Jeane Crawford, the Archbishop's second wife; and that Jeane was also mother of his daughters, although I have not been without some doubt. Alexander's, the youngest son's existence is entirely based, as far as I know, upon Swedish authority. He must have been born after the Archbishop made his will in 1627; and as the latter died in 1628, the same remark would apply to his sister Anna. They were perhaps twins. Alexander's Christian name seems to hint that Anna, daughter of Alexander Kennedy, was his grandmother. The Swedish pedigree says (in Swedish) of his (Alexander's) son—"Son, — Hamilton, b. —; d. —; with him raised to a barony in Ireland" (which, if rightly translated, I do not understand).[2] I may remark that the Swedish table seems to imply an older connection of the family with Deserf (in Sweden) than that of the Archbishop's sons; and perhaps a territorial barony may have been attached to it.

As regards Malcolm, the Archbishop's 4th son, of whom I said (at p. 200, vol. i.) that "I have found nothing to show that Malcolm was in Holy Orders," I have since found that in *Cotton's Fasti*, vol. i., p. 94, it is stated of the then Prebendal parish of Skrine or Skreen, diocese of Killala, that Malcolm Hamilton, Archbishop of Cashel, was appointed to it *in commendam* by Patent 3 August, 1630, and installed on 7 October, 1630. He was again formally admitted 30 November, 1631. But *Cotton* overlooked that the Archbishop died in 1628 (as shown by his Funeral Entry—see vol. i., p. 256). I thought at one time that his son Malcolm was probably the person appointed to Skreen in 1630; and that the second admission, in 1631, seemed to point to some previous irregularity, probably owing to his youth; which, however, in those days would not have stood in the way of an appointment being made; and that this was the foundation for the assertion that Malcolm was a clergyman.[3] But I have satisfied myself that Arch-

[1] Sub-tit. *Hamilton, Baron Hamilton of Glenawley.* Sir Bernard Burke, in his *Dormant and Extinct Peerage*, makes Lewis the only child of the 2nd wife, Jean Crawford, daughter of John Crawford of Crawfordsland. He ignores the daughters. I have (at p. 206, vol. ii.) noticed that Isabella, the Archbishop's sister, was mother-in-law as well as aunt of Hugh, Lord Glenawley.

[2] The original text is—"med honom uppliörde friharrslea pet i Irland." Perhaps there has been some confusion between the son of this Alexander Hamilton, and Gustavus Hamilton, Viscount Boyne, 1717; and Baron Hamilton of Stackallan, 1715; and who was the youngest son of Sir Frederick Hamilton.

[3] In 1594, Archbishop Loftus' nephew, afterwards Lord Chancellor Loftus (Viscount Loftus of Ely), became Archdeacon of Glendalough, though only a layman, or at most a deacon, and kept possession till his death in 1643. There is another Skreen or Skryne, in Meath, to which Robert Nichols was presented 21 June, 1623; and was still Rector at the Royal Visitation in 1633.

bishop *Archibald* Hamilton was the person really appointed by the Patent of 1630. He had been Bishop of Killala. His first installation in October, 1630, was by the Dean and Precentor, "at nullus consensus Capituli."[1]

This brings me to the more important of the Archbishop's descendants. Of the sons (in addition to Alexander) the Swedish pedigree only notices three, viz., Lewis or Ludovick (whom it erroneously makes the eldest), Hugh, and John; all by the first wife, except Alexander, whom it leaves doubtful. I append translations of the notices of the three elder sons and their issue, from which it appears that Hugh had a first wife in Sweden, and a daughter by her; and that John must have had a fourth son, of whom is no record.

TRANSLATED EXTRACT.

Ludvig Hamilton, *Baron Hamilton* of Deserf, Friherre [Baron] and Herre [Lord] of Nabben, in the parish of Lamsal and Lifland, Skyyrshusen, Radcliza (in the parish of Saris), Slagala; born 16—. He came to Sweden and rose in the army; 1651, Oct. 20, [was] Major in the Dal regiment; 1654, June 1, with his younger [*sic*] brother Hugh, but after him in order of precedence, [was] by Queen Christina raised to be a Friherre of Sweden, and in the same year, under No. 50, was introduced amongst the Friherrar. In 1656 he was still Major in the Dal regiment; he became subsequently Colonel. In 1661 he sold all his wife's property, and emigrated with her to Ireland. In 1662 he was shot by accident by an English merchant; he was buried in Göteborg.[2] He married, 16—, Anna Catherina (Stjernfelt) as her first husband; [she was] born 163-;[3] died in Ireland. She had as her second husband the knight[4] in Scotland, Sir Richard Dunbar; as the third, Magnus Schor;[5] and as the fourth, captain of cavalry, Jacob Summerwell. [She] was daughter of State Secretary and Colonel Lars Peddersson Grubbe, No. 171-, [who] died ——, of Ry, Nabben, Skephus, Wirnen, Utala, and Stangen, by Catherina Gottshalksdotter. His children were, according to proofs from Ireland (by J. N. Hawkins, King-at-Arms of Ireland) of the 23rd July, 1755, of "Steirnmans[6] Suce Illustr" [*sic*]):—

Gustavus Hamilton, Friherre; b. 16—. Was, 1688, Governor of Enniskillen. D. ——.[7]	Malcolm Hamilton, Friherre; b. 16—. Major in King William's army. D. ——.

I°.

Hugh Hamilton, *Baron Hamilton* of Deserf, Friherre of Ljung, Herre [Lord] of Slafringe (in the parish of Atveds and Ostgothland) and Ala; 2nd son; born 16—. [Was] sent by his father in 1624 to Sweden, during King Gustavus II. Adolf's time, and rose from the position of a private soldier during the German war by his good faith [courage] and manliness. Sep. 13, 1641, [was] colonel in a conscripted regiment in Ingermanland; 4 March, 1645, colonel of the Uplands

[1] Reg. Vis. Prerogative Office (*Cotton*). [2] Gottenburg. [3] 1631. She was living in 1689.
[4] "Riddaren." This is a mistake; he was only "Esquire."
[5] Captain William Shore. [6] "i von Stiermans," &c. [7] [1691.]

Regiment of Foot; in 1646, October 3, commandant in Grifswald. [In] August, 1648, he received from Queen Christina a patent of nobility, and was introduced into the Riddarhuset for his long and brave services in the Swedish army; and was, although absent, on the 29 January, 1649, after previous disputes and votes in the chamber, introduced between Forbes and Lilljiström into the Svenneklassen of the Riddarhuset. On the 1st June, 1654, he was raised by Queen Christina to be a Freiherre, and with him his elder (*sic*) brother, but before him. In the same year, under No. 50, he was introduced with him among the Swedish Friherrar. On 2 March, 1660, he was raised by King Charles II. of Great Britain to be Lord and Baron of Glenally in Ireland. Emigrated in 1662 from Sweden to Ireland, and was made a Privy Councillor. Died ——.[1]

[He] married, first, in 16—, Margaret Forath from Scotland, as her second husband. [She was] born ——; died ——. She was first married to General Friherre Jacob Williamson Spens [? Spence], No. 9.

[He] married, secondly, Arabella Susanna Balfour, born in 16—; died ——,[2] daughter of Sir William Balfour.

[He] married, thirdly, ——.[3]

[He had by his first marriage]:

1. Brita Margaretha Hamilton, b. 16—; d. ——; m. 1659, Feb. 9, Friherre Gustaf Adolph Skytte of Strömsrum, No. 8, Died ——; Born 16—. He was shot with an arquebus for piracy, 1662.

[He had by his second marriage]:

2. Nicola Sophia Hamilton, b. 16—; died ——;[4] m., first,[5] Tristram Beresford, Earl of Tyrone, ancestor of the Marquisses of Waterford and Beresford, in Ireland; b. 16—;[6] d. ——.[7] She married, secondly,[8] General Richard Gorges of Kilbrue. Born 16—;[9] Died ——.[10]

3. William Hamilton, Friherre and Lord; B. 16—. Was killed by an accident[11] when twenty years old; so this branch of the family became extinct.

I°.

John Hamilton of Deserf, Ballygawley, and Monea, third son; Born 16—; Captain; D. ——;[12] M. 163–, Johanna Summerwell of Cathmethon; b. 16—; d. 16—; daughter of James Somerwell of Tullykelter and Glanvunni in Ireland, by Elizabethdotter Hamilton of Brimhill.

[Had issue]:

1. Malcolm Hamilton, *Baron Hamilton*, Freiherre and Herre of Hageby, his father's eldest son, b. 1635, April 18, in Ireland. [On] April 12th, 1689, raised with his younger brother Hugo by King Carl XI. to be a Freiherre of Sweden. [In] 1693, with his brother, under No. 99, introduced amongst the Freiherrar, Major-General and Governor of a district; died Jan. 19th, 1699. Married, 1661, Christina Makcleer (*sic*) as her second husband; [she was] b. 1637; d. 1709. She was widow of Colonel David Sinclair, No. 626, d. ——; daughter of Councillor in Goteborg, Commissioner John (or Hans) Maclean; *Nobil Makcleer, No. 513, d.* ——; Baron of Dowart in Scotland, Lord of Gasvadholm, m. m., and his second wife Anna Hansdotter Gubbert; ancestor of the elder branch of the Barons Hamilton of Hageby, No. 99.

[1] April, 1679. [2] 11 Dec., 1687. [3] This is an error. [4] 23 Feb., 1713–14.
[5] Feb., 1687–8. [6] 1669. (*Sic* in Lodge's *Peerage*—1789 edition.) [7] 16 June, 1701.
[8] April, 1704. [9] Baptised 1662. [10] 12 August, 1728. [11] Feb., 1680.
[12] Letters of Administration of his estate granted to his son Archibald 12 March, 1696–7. At p. 203 of vol. i., in lines 18 and 19, the words Barsebeck and Hageby should be transposed.

2. Hugo Hamilton, *Baron Hamilton*, Friherre of Hageby, his father's fourth son, born 16— in Ireland. On 12th April, 1689, raised with his brother Malcolm to be a Friherre *of* Sweden. In 1693 with him, under No. 99, introduced among the Friherrar, General Director of the arsenal. Died 19 January, 1724. Married 168–, Anna Margaretha Hinricksdotter, afr., b. 16—; d. 1722; daughter of Councillor Hindrick Arfirdssohn and Margaretha Lintzai.

[They had with other issue]:

Gustavus David Hamilton, Count Hamilton, Count and Lord of Barsebeck; born 1699, 29 January. On 21 Nov^{r}., 1751, raised to be a Count. In 1752, under No. 86, introduced amongst the counts, General-in-Chief, Field-Marshal, and Knight of the Seraphim. One of the Lords of the Kingdom. Died 29 Dec^{r}., 1788, at Barsebeck; married 1740, June 12, Jacobina Henrietta Hildebrand, b. 171–; d. 1769, Jany. 30, daughter of the Judge of the Wismarska tribunal, Jacob Hinrik Hildebrand, No. 1357, died ——. Of Flountina von Roedentot, Drackenstein; ancestor of the line of the Counts Hamilton, No. 86.

Sir Bernard Burke, late Ulster King-at-Arms, in his *Extinct Peerage*, says that the descendant of Malcolm, Baron Hamilton of Hageby, "in the fifth degree, is Hugh Adolf, the [then] present Baron Hamilton, of Hageby, b. 1802;" and that the above Count Hamilton of Barsebeck had, with other issue, three sons, ancestors of the Counts Hamilton—1st, Hugh William; 2nd, Count, whose line failed in his son Gustavus; 3rd, Count, in 1854.

2nd. Count Adolphe Louis, whose son, Count Gustavus Walter, died in 1835; whose grandson, Count Adolphe Louis Wathier, born 1839, became, in 1854, fourth Count Hamilton of Barsebeck and head of the family. Of the second son of Count Gustavus Walter, Count Henning Hugh Louis, b. 1814, Burke says that he "has had the distinguished honour of being thrice appointed Chief of Nobles, or President of the Swedish Diet. He is Knight of the Seraphim and Senator."

3rd. Count Axel, who had numerous issue. (*Vide Hamilton*, Baron Hamilton of Glenawley, for other members of the family.)

HUGH, LORD HAMILTON OF GLENAWLEY.

The Madden MS. in Trinity College, Dublin (F. 4. 18.), contains the following notice of Lord Hamilton of Glenawley and his family.

"Hugo Hamilton de Ballygawley "in co. Tyrone, arm. Dns Baro de "Glenawley in C. Ferm, 1 Mar., 1660. "Obiit in Baligaly Apr., 1679. Sep in "eccli paroch ibm."	= Susana f Wmi Balfour de McWhany in fife, mil, obiit Dub. 11 Dec., 1687, Sep. 14 Dec. in S Werb[urgh]	= 2. Henry Mervyn de[1] in C. Tyrone, Arm.	
"Nichola Sophia.	Wmus, Baro de Glenawley, obiit s.p. feb., 1680.	Arabella Susanna	= Jo. McGill de Gillhall, C. Down, bt."

ANNA CATHERINA, LADY HAMILTON.

The maiden name of Anna Catherina, Lady Hamilton, wife and widow of Ludovic, and mother of Governor Gustavus Hamilton, was Grubbe Stjernfelt. She was descended through a female descent from Johann Christianson Wase (Vasa, 1451), grandfather of Gustav Vasa, King of Sweden, who was the grandfather of King Gustavus Adolphus. The following information concerning Lady Hamilton is derived from a genealogy numbered 171 in the Swedish Riddarhuset,

[1] Trillick.

and which I have collated with information available here. She was born in 1631, and died in Ireland after the Revolution of 1688. She was married four times. Her husbands were :—

1. Ludvig Hamilton, Baron Hamilton of Deserf. Died, 1662.

They had issue—

1. Gustavus, Governor of Enniskillen, 1689.

2. Malcolm, major in his brother's, afterwards Colonel Abraham Creighton's, Regiment of Foot, which was "broke in Ireland" in 1698.

2. Richard Dunbar of Derrygonelly. Died 6 Jan., 1666.

They had issue—

Anna Catherine Dunbar, married to Colonel Hugh Montgomery.

Issue—

1. Nicholas, who took the name of Archdall, ancestor of Wm. Mervyn-Archdale of Castle Archdale.

2. Hugh, ancestor of Hugh de F. Montgomery of Blessingbourne, Co. Tyrone.

3. Captain Wm. Shore, as his second wife.

They had issue—

Gabriel (probably Lieut. Gabriel Shore of Colonel Creighton's regiment).

(His first wife was Ann Dockwra, sister of Lord Dockwra; and he was dead in 1677.)

4. James Somerville or Somerwell, of Tullykelter (dead in 1688).

They had issue—

1. A son, who must have died young.

2. Sydney, m. John Caulfeild, Lieut.-Colonel in Col. Creighton's regiment, 4th son of William, 1st Viscount Charlemont.

Lady Hamilton was the wife of "James Somerwell, gentleman," on 3 July, 1677, and a widow by 24 June, 1688.[1] In 1689 she was attainted as "Anna Catherina, Lady Hamilton, of Tullykeltyre." (Dean Wm. King's list, 1713.) She was probably dead in 1695 (see vol. i., p. 268).

The following abbreviated genealogical extract shows the relationship of Lady Hamilton to King Gustavus Adolphus :—

Johan Christiernsson (Wase) of Rydboholm and Orby, Armiger 1451, Knight and Swedish Privy Councillor, d. 1477; m. 1st, Brita Sture (d. 1472), dau. of Privy Councillor Gustavus Amundsson Sture of Rafinas, Rydboholm, and Engso. They had issue—

I.—1. Christian Johannsson (Vasa) of Orby, Armiger, Swedish Privy Councillor and Knight, married Dordi Bauer, d. of Privy Councillor Kunt Eskilsson Bauer of Wenngarn, Skeduas, and Lindo. They had issue.

2. Britta Christiernsdotter (Vasa), m. Matts Pederssen of Upsala, Armiger 1544. Had issue.

3. Peter Mattson (who held office under King Eric XIV.), married Christina, daughter of Eric Puke. Had issue.

4. Matthias Petri, m. Anna Gubbe, dau. of Burgmeister Daniel Johnsson Gubbe of Norrköping. Had issue.

5. Peter Mattson Stjernfelt (No. 171), b. 24 Nov., 1568. Admitted to the rank of Noble (No. 171) 28 Jan., 1629; Assessor to the Royal Court at Gota; mar., 9 March, 1595, Anna Grubbe Bjornram, b. 1563, d. 1603; dau. of Archbishop Laurentii Bothniensis (Bura Bjornram) and his wife, Margaretha Phase. Had issue.

6. Lars Grubbe, b. 21 Jan., 1601, Lord of Ry Nabben, &c.; d. 23 Oct., 1642; mar., 1630, Catherina Gottshalksdotter, dau. of Gottshalk Gottschalksson, Chamberlain General in Prussia, who held some conspicuous office under King Gustavus Adolphus. Had issue.

7. Anna Catherina Grubbe Stjernfelt, m. Ludovic Hamilton.

II.—1. Eric Johannsson (Vasa) of Rydboholm, Swedish Privy Councillor, d. 8 Nov., 1520; mar. Cecilia Marmsdotter of Ekarlagten (d. 1521), dau. of Privy Councillor Mane Carlson of Eka. They had issue.

2. Gustavus Erickson Vasa, King of the Swedes, Goths, and Vandals. He mar. as his second wife Margaretha Ericsdotter Leijonhufvud (d. 1551). They had issue.

3. Carl IX., King of Sweden, 1599–1611, married as his second wife Christina of Holstein Gottorp (d. 1625). They had issue.

4. Gustaf II. Adolf, King of Sweden, b. 1594, d. 1632. Married Maria Eleonora of Brandenburg. Had issue.

5. Kristina, b. 1622, Queen of Sweden, 1632; died in Rome, 1689. Abdicated the throne, 1654.

[1] Shown by Chancery Bills of these dates.

Lady Hamilton's father, Lars Grubbe Stjernfelt, was Swedish Resident in Hamburg in 1635; Deputy-Governor in Stockholm, 1637; Commissary-General of the Swedish army in Germany, 1640; at the same time colonel of a regiment of soldiers, and District Judge in Sjahundse and Trihundsee counties in Upland. He was shot to death in the battle of Leipsic, 1642. He left a large fortune to his daughters, Anna Catherina and Ingebord. The latter was married to Landrath Stackelberg of Liffland. Their grandfather, Peter Mattson, had twenty children—six by his first and fourteen by his second wife.

DESCENDANTS OF THE HAMILTONS.

At the instance of a correspondent, I have endeavoured to find if any descendants in the male line of both Governor Gustavus Hamilton of Monea and of William Hamilton of Tullymargie remain in or near Fermanagh. I think that it is more than probable, from what I have shown in my former paper about William of Monea, the eldest son of Gustavus Hamilton, that he died young *sine prole*, as his sister, and not his wife, took out administration. As regards the Governor's second son, the Rev. Ludovick, Archdeacon of Elphin,[1] I have not any certain trace beyond his death in 1743. Nor do I know who or when he may have married, or if he died unmarried. A "Ludovick Hamilton, gent," is mentioned in the alphabetical table of the principal British families in Fermanagh, in 1718, in the *Phillipps-Betham MS.* at Cheltenham; and a Captain Ludovick Hamilton (probably the same person) died at some time before 1750. There is amongst the Kilmore diocesan wills in the P.R.O., one dated 27 March, 1778, with codicil 29 Dec., 1779, of a Ludovick Hamilton of Mullaghdrinagh, Co. Cavan. I suppose that this gentleman may have been a son either of the Archdeacon or of the other Ludovick. He mentions his wife Phœbe, his son Ludovick, his son James, and his sister Graham. He also mentions the townland of Kiltummulty, in the barony of Tullaha (Tullyhaw), which adjoins Fermanagh. By the codicil, his wife being then dead, he leaves all his property to his son Ludovick. His executors were Robert Hamilton, who proved the will, and the Rev. John Clarke. Amongst the Clontarf (Dublin) parochial returns there is the following entry:—"1796, 2 July. Married, *Ludovick Hamilton, gent^n.* and *Margaret Arbuthnot, sp^r.* with Consistorial licence, by Rev. Thomas Kingsbury."

Governor Gustavus Hamilton had a third son, Edward, mentioned in the *Phillipps-Betham MS.* account of the family as "a hopeful youth . . . well educated in learning and breeding."[2] The following may perhaps relate to him. By a Clogher diocesan administration

[1] *Vide* vol. ii., page 206, lines 30-51. [2] Vol. i., p. 260.

bond, 28 June, 1755, Alice Hamilton, *alias* Crawford, of Kildrum, in the parish of Dromore, Co. Tyrone, and Thomas Crawford of Killyvaddy, and Francis Buchanan of Killyvaddy, parish of Doncavey, Co. Tyrone, were bound to Robert, Bishop of Clogher, in the sum of £300, to make a true and perfect inventory of the goods of Edward Hamilton, late of Kildrum. There I lose all trace, such as it is, of Gustavus Hamilton's sons.

At pages 260–1, vol. i., I quoted from the *Phillipps-Betham MS.* that "Captain Charles Hamilton of Belcoo is derived from ye Lord of Clinawly." This could not have meant that he was his son; but I am inclined to think that he was grandson of Lord Glenawly's brother, Captain John. Charles Hamilton was great-grandson of Archbishop Malcolm Hamilton, and first cousin to James Cathcart, to be mentioned further on. The only way that I can account for this relationship, would be by a son of Captain John Hamilton (probably Captain Archibald) having married a daughter of Gabriel Cathcart, whose wife was Anna Hamilton. One of the daughters, Jane, who was living in 1665, might well have been of a suitable age to become her cousin Archibald's wife; and she was sister to Malcolm Cathcart, James's father. We know by Lord Glenawly's will[1] that John was his brother's agent. We also learn from it that Lord Glenawly had an estate in Fermanagh which had belonged to his brother-in-law Balfour, and had been devised to him for his wife's portion. I think that probably Belcoo formed part of this estate. Further, we find the names both of "Captain Archibald Hamilton"[2] and "Charles Hamilton, gent," in the Tyrone Attainder List of 1689, as of "Strantowny" and "Ballygally" respectively, both places on Lord Glenawly's Tyrone estate.

So much for the descendants of this family of Hamiltons of Monea in the male line. But before parting with them altogether, I must refer to the left-hand side of the genealogical table, where I have noticed the descendants of one of the Archbishop's daughters. In his autograph will (see vol. i., pp. 197–9) he mentions three daughters only, viz., Jeane, Marye, and Agnes. At page 204 of vol. i. I inferred that it had been Agnes who married Gabriel Cathcart and was the mother of Captain Malcolm Cathcart. But I now observe that the author of my authority for this marriage, the *Phillipps-Betham MS.*, calls Gabriel Cathcart's wife *Anna*. The author seems to have taken pains

[1] See vol. i., pp. 260–1.

[2] In the pedigree described as of Aughnavilla, County Fermanagh. An "Archibald Hamilton of Drumary, gent," was attainted in 1689. Drumary formed part of the Monea estate.

to obtain correct information[1] for his work in 1718; and I find that Anna Cathcart had a daughter named Anna[2] (Haire), who died in 1737. It is just possible that a fourth daughter was born to Archbishop Malcolm Hamilton after he had made his will in 1627. If so, and if he really had a son Alexander, I think that the latter and Anna must have been twins, as the Archbishop died in April, 1628.

Gabriel and Anna Cathcart had certainly four children at least—viz., Jane, whom I suggested to have been Archibald Hamilton's wife, and to whom her grandfather, Adam Cathcart, in his nuncupative will dated 29 Dec., 1665, bequeathed £10; Captain Malcolm, distinguished in the defence of Enniskillen in 1688; Lieutenant Hugh; and Anna, who married Joseph Haire in 1697,[3] and from whom descend William Haire of Armagh Manor, and his brother the Rev. Arthur Haire-Foster. The eldest son, Captain Malcolm Cathcart of Glack, married, probably about 1698,[4] Mary, daughter of Sir James Caldwell. Malcolm Cathcart died about 1736 or 1737, leaving an only son, James, who married, in his father's lifetime, Ellinor, daughter of James Bomford of Cushinstown, Co. Meath. James was supposed to have been lost at sea in the *Kingstown* man-of-war in or after 1747. He had, with other children, a son Malcolm,[5] who appears from a letter still extant, addressed to his cousin Counsellor (Robert) Haire,[6] to have been living in financial straits with an invalid wife about the end of the last century. On this letter is endorsed the words, "The last of the Cathcarts," of that branch.

But in addition to the two sons, Malcolm and Hugh, whose names appear in the genealogical table, I think it possible that Gabriel and Anna Cathcart were the parents of one Ludovick Cathcart of Balrusk, Co. Meath, who by Jane, daughter of Thomas Somerville of Drumadown, Co. Fermanagh, was father of the Rev. James Cathcart of Scanley (*sic*), who matriculated at T.C.D. 3 May, 1709, *An. ageus* 17, *Natus Scandeliæ, Educatus ib sub ferula Mri Denis*, became a Scholar 1712, and died 1725;[7] also of Archibald, of

[1] As will appear hereafter. [2] *Vide* the genealogical table *supra*.

[3] A MS. family history by the late James Haire is the authority. Also of Charles Hamilton of Belcoo having been great-grandson of the Archbishop (there wrongly called Archibald instead of Malcolm).

[4] 1 Jan., 1698, is the date of a lease of lands from Sir James Caldwell to Malcolm Cathcart, alleged in a Chancery Bill, *Cathcart* v. *Armstrong*, entered 24 March, 1770, to have formed part of the wife's marriage portion. The "Malcolm Kithcart, gent," mentioned in vol. i., p. 204, note 2, could hardly have been a child of this marriage. Possibly Mary Caldwell was the second wife.

[5] In 1770, he was of Mountmurray, Co. Westmeath.

[6] Robert Haire was called to the Bar in 1793. In this letter is stated the fact of Charles Hamilton and James Cathcart having been first cousins.

[7] Probate of his will granted 6 May, 1725. He names his brothers and sisters, and cousins Christopher and Guy Carleton.

Scandeley,[1] Co. Fermanagh, barrack-master of Enniskillen; Ludovick; Robert; and Hugh Cathcart; Ann, wife of Andrew Crawford; and Elizabeth and Jane Cathcart.

At page 268, vol. i., I surmised that Jane Cathcart, the wife of the Rev. Gustavus Hamilton (for whom refer also to vol. ii., page 206, line 30), was a daughter of Captain Malcolm Cathcart [there misprinted *Hamilton*]. But it appears by the will of Anna Cathcart of Belcoo, widow of Captain Allan Cathcart of Enniskillen, that Jane Hamilton was either her own or her husband's niece. This Rev. Gustavus was not, as I had at first supposed (*vide* vol. i., p. 260), a son of Governor Gustavus Hamilton of Monea, but was of the Ballyfatton (Co. Tyrone) family.[2]

With regard to the Tullymargie or Markethill family, between whom and the Monea family I can trace no relationship, I am even on less firm ground. William Hamilton obtained a lease for ever of this property from Robert Weir of Fertagh, 1 May, 1626. The Rev. George Hamilton was in possession subsequently. He was ordained priest in 1637, and "being weak of body," he made his will 10 Dec., 1690, but it was not proved until ——, 1730.[3] It has a great hole in the middle of it, and there is a copy with it in the P.R.O. made in 1730 as well as could be done under the circumstances. It is of no genealogical interest. He mentions his daughter Ann and her husband, Captain Christopher Carleton, and their children. He had a judgment against the late Gustavus Hamilton, but the debt might not be recovered. The property passed, probably by settlement, to his daughter Ann. Her will was proved 9 Oct., 1727.[4]

There is amongst the Clogher diocesan wills one of a George Hamilton, made in 1718 (with no more precise date), and proved 27 July, 1724. No place of residence is stated, but one of the executors was John Cunningham, the name of a family in the Monea district. The testator signed with a mark, but made it a condition of his bequest to his eldest son (name not stated) that he should marry only with the consent of his executors; otherwise there is nothing to distinguish his social position from that of a small farmer. He men-

[1] Hugh Cathcart was attainted in 1689 as of "Tullyshanlan"—evidently the same place as Scanley, or Scandelly (see vol. i., page 268, line 35). Archibald Cathcart married Elizabeth Loftus, of King's County; issue—Loftus, Ludovick, Claud, Ellinor, Ann, Bridget, and Elizabeth, wife of Lieut. Stephen Papon. His will was proved 1752.

[2] *Hamilton Memoirs*, by Everard Hamilton.

[3] The date 1702 is endorsed on its cover. It is uncertain when Geo. Hamilton died. He vacated the prebend of Devenish either in 1692 or 1697. *Vide* vol. i., p. 269.

[4] For her descendants refer to *Burke's Landed Gentry*, sub-tit. Carleton—L'Estrange.

tions his wife Martha, and his children Fanny, William, Sarah, Martha, and Joan.

Then, 13 Sep., 1744, there is a Clogher administration bond executed by George Carleton of Markethill, Esq. (son of Ann Hamilton), and Alex. Weir of Mannagh [Monaghan], gent, to make a true inventory of the goods of George Hamilton, late of the parish of Clenish, a relation of the said George Carleton, for the use and behoof of George Hamilton, a minor.

George Carleton, in his own (Clogher) will, dated 8 Nov., 1746, proved 2 July, 1747, leaves to George Hamilton, son of George Hamilton, a minor, £20, in lieu of all money owing to him, except a debt of £60 due by testator's son, Christopher; and in a codicil, Nov., 1746, he leaves George Hamilton, a minor, and his effects to the care of his executors. This looks as if there had been a younger branch of the Hamiltons of Tullymargie. I cannot trace with any certainty this family any further. But Christopher Hamilton, formerly of Enniskillen, who had a tannery there, and also landed property in Magheraboy, had a brother George, who died young. The combination of Christian names and the dates at which they lived point to the probability of Christopher Hamilton and his brother being sons of George, the minor in 1746. Christopher married Martha Irvine of Enniskillen, aunt of the late Rev. Gorges Irvine, rector of Castleblayney, and was father of the late Hezlitt Hamilton of Bundoran. His mother's name is supposed to have been either Leturvel or Findlater. These facts are of course only clues and not proofs of a descent from the Tullymargie family.

(To be continued.)

The Ulster Volunteers of '82: their Medals, Badges, &c.

The following papers are given as a continuation to the article by Robert Day, F.S.A., vol. iv., page 73, and consist of several communications received by me in response to the request at the end of the former article. In order to make this whole subject complete, as far as Ulster is concerned, I again request that all those who have such articles, or any other Volunteer relics, would enumerate and describe same, or entrust the originals to me to make drawings from, and I will safely return them.

FRANCIS JOSEPH BIGGER.

CORRECTION.—In vol. iv., page 80, *note*, "Castle Dillon, the seat of the Beresford family," should be the MOLYNEUX family. Page 81 describes Baronscourt as the seat of the Enniskillen family; it should be the ABERCORN family.

The Down Volunteers.

BY THE REV. L. A. POOLER, B.D.

I PROPOSE in this note to touch on some points in connection with the history of the Down Volunteers, and perhaps others will hereafter be able to supply the deficiencies which exist in my statement. This will serve for a commencement.

In 1779, when the Irish Volunteer Force was called into existence under fear of a French invasion, the war spirit ran high in Co. Down. Companies of Volunteers were raised in all parts of the county. On several occasions the force was reviewed by Lord Charlemont. In an old issue of the *Down Recorder*, I find a communicated article describing the uniform of this Volunteer force in Down, viz.—"A scarlet coat with yellow, white, blue, or green facings; white waistcoat and small-clothes; white stockings and black gaiters, a black knee-band, and a cocked hat." A Fuzileer corps in Downpatrick wore green uniform with red facings, short-skirted coat, and a high cap with a red plume. MacNevin gives the Down First Regiment (second battalion) as having a blue uniform faced with orange, and the officer Colonel Stewart. The Down Volunteers were commanded by Captain Henry West. The men of the Down Volunteers wore one gold epaulet on the right shoulder. The officers were only distinguished from the men by wearing two epaulets. In 1782 there was a great Volunteer review in Belfast, and when the Downpatrick men were passing Singer's Mill, near Saintfield, the people called to one another to "come and see the regiment of officers!"

In Downpatrick no little jealousy seems to have existed between the Fuzileers and the other corps; and on one occasion, at a review by Lord Charlemont, the feeling became so intensified that a duel was arranged between the two commanding officers, Captain Trotter[1] and Captain Crawford. The weapons selected were small swords, but before the duel took place some friends arranged the quarrel.

These Volunteers seem only to have drilled in the summer months. In country districts a flag was hoisted on some eminence as a signal for parade. For example, in order to summon the Castle-Ward Fuzileers, the signal was raised on Mountain Quarter.

The Volunteers, after the Convention in the Rotunda, Dublin, 10 Nov., 1783, and the rejection of its demands by Grattan's Parliament, disappear for a time. In 1792 there was a great revival. Belfast raised some new corps; Seaforde provided 541 men and two pieces of artillery; Downpatrick raised two new corps—the first, the Inch Infantry, under Maxwell of Finnebrogue, with Thomas Nevin

[1] Captain Trotter was M.P. for Downpatrick. See note on Trotter family, vol. iv., page 126.—F. J. B.

and Thomas M°Clinchey lieutenants. This corps had scarlet uniform with blue facings. The second corps was commanded by Captain William Hawthorne, and had yellow facings.

These troops were raised, not to repel a foreign foe, but to enforce certain Parliamentary reforms. In many places they evinced a tendency for Republicanism and an admiration for the French Revolution, and accordingly they were suppressed by a proclamation of the Lord Lieutenant. Four years later, a new Volunteer force was called into existence to resist the United Irishmen. About Downpatrick they took the old names, and it was with a force largely composed of these men that General Nugent defeated the Insurgents at the battle of Ballynahinch. I shall now briefly describe the eight County Down badges, which have been entrusted to me by Colonel Wallace of the "South Down" Rifles, Mrs. Jordan of Downpatrick, and other friends.

INCH INFANTRY.

CASTLE-WARD FUZILEERS.

DOWN VOLUNTEERS.

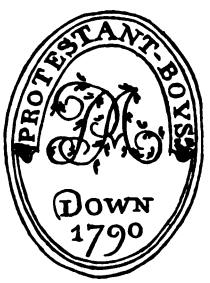
1. *The Inch Infantry.*—This is the largest of the badges, and is of the usual oval shape, with crowned harp in centre and ribbons above and below, with the name "Inch Infantry."

2. *Castle-Ward Fuzileers.*—This is a very nice example of a badge worn by a regiment raised by a family well known in County Down—the Wards—"Viscount Bangor of Castle-Ward." The centre is occupied by the Ward crest, the head of a savage crowned with three feathers, and the name "Castle-Ward Fuzileers" on two ribbons above and below.

3. *Down Volunteers.*—This badge is circular, with the harp cut out in centre of garter, and the crown properly surmounting the garter, which has the name "Down Volunteers" upon it.

LOYAL BALLYLEIDY INFANTRY.

DOWN VOLUNTEERS.



PROTESTANT BOYS, DOWN.

4. *Loyal Ballyleidy Infantry.*—This is the usual oval badge, with the crowned harp in centre, and the name "Loyal Ballyleidy Infantry" around the upper edge.

5. *Protestant Boys, Down.*—This badge quite puzzles me. It is oval in shape, with the name "Protestant Boys" at the top, and "Down, 1790" at the bottom, the centre being filled with two initials, "P.A.," which I cannot explain. I would like further information in regard to this badge from any reader of the *Ulster Journal.*

6. *Down Volunteers.*—This is the usual type of oval badge, with the crowned harp in the centre, and the name "Down Volunteers" on two ribbons at top and bottom.

DOWN INFANTRY.

SAINTFIELD INFANTRY.

7. *Down Infantry.*—This is a similar badge to the last in all respects, with the curious addition, by way of adornment to the figure of Erin on the harp, of a jockey cap. The effect is unique.

8. *Saintfield Infantry.*—This is the only badge yet recorded which is shaped square. It has the crowned harp in centre, and the name "Saintfield Infantry" on two scrolls top and bottom. This regiment was formed by the Prices of Saintfield, and the commanding officer was Captain Nicholas Price. The Insurgents in '98 took possession of and looted Captain Price's house.

All these badges are made of brass (except that of the Down Volunteers, No. 3, which is of silver), and are reproduced on a reduced scale.

Larne, Belfast, and Antrim Volunteers.

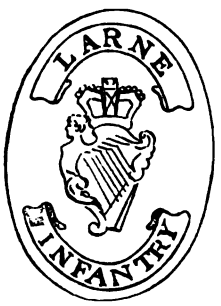
BY FREDERIC CHARLES BIGGER.

LARNE INFANTRY BUTTON. *Actual size.*

Larne Infantry.—This is a fine badge of the usual oval shape, with the name "Larne Infantry" on two ribbons at top and bottom, the centre being a crowned harp.

Annexed is a drawing of a button of this regiment, which is in the possession of Thomas Hunter of Glenarm. MacNevin describes the Larne Independents as wearing a uniform of scarlet faced with blue, and the officer Captain White.

Belfast Regiment.—This is the only badge recorded, so far, which depicts the harp uncrowned. The badge is oval, but the device in the centre is circular; a garter with the name "Belfast Regiment" surrounds a harp, supported on either side by the initials "N.V."—National Volunteers. This badge belonged to the same regiment as the button described on page 82, vol. iv. MacNevin gives the uniform of the Belfast Volunteer Company as blue, faced blue, with laced hats, and the officers Captain Brown and Captain S. McTier. The Belfast First Volunteer



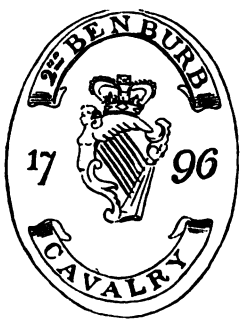
LARNE INFANTRY BADGE.

ANTRIM NO. 7 BADGE.

BELFAST REGIMENT BADGE.

Company wore scarlet, faced black, the officer being Captain Waddell Cunningham. These two badges are in the MacGarel Town Hall, Larne.

Antrim.—This is a very fine heavily-gilt oval badge, which belonged to the Casement family, and is now in the possession of John MacKay of Larne. It bears the full Georgian Royal Arms as borne prior to 1800 in raised metal, with the number "7" and the name "Antrim" below. This is the only example yet given bearing the full raised Royal Arms.



2ND BENBURB CAVALRY BADGE.

2nd Benburb Cavalry.

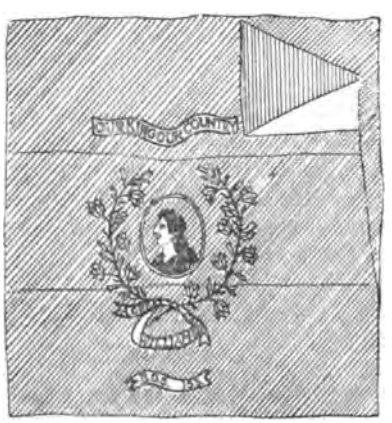
BY C. I. HOBSON.

This badge was found at Benburb Castle. Very little is now known of the regiment in this district. The badge has the usual crowned harp in centre, supported by the date 1796, with the name "2d Benburb Cavalry" on two ribbons top and bottom.

Killevy Volunteers.

BY HENRY SEAVER, B.E.

I have in my possession the flag of the above corps, of which my great-grandfather, Jonathan Seaver, J.P., of Heath Hall, Co. Armagh, was captain. It measures 62 inches by 62 inches, and is made of fine purple silk. In the upper corner are two wedge-shaped pieces of red and white silk. In the centre s a representation of King William surrounded by a wreath of orange lilies, surmounted by the inscription, "OUR KING, OUR COUNTRY," and below, on a wreath, "AND WILLIAM'S GREAT CAUSE," and "B.O.S. 153." The whole device is most beautifully worked with silk and silver thread, both sides having been done exactly alike. My father tells me that the



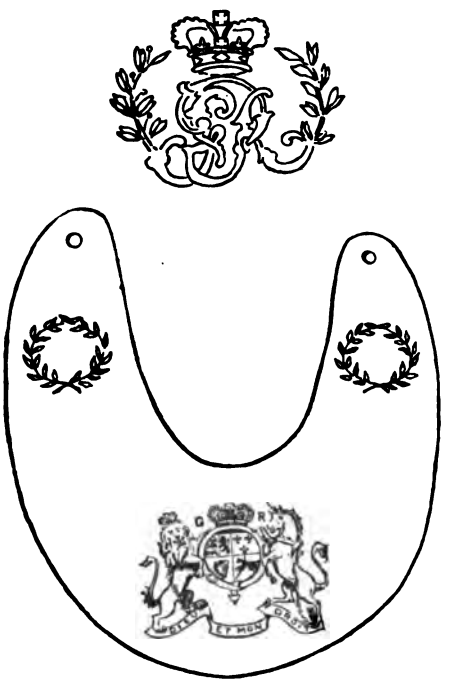
KILLEVY VOLUNTEERS FLAG.

needlework was done at Heath Hall by my great-grandmother. There can be no doubt but this was a Volunteer flag, and the corps may also have been an Orange Lodge, as was frequently the case. I cannot exactly say what the initials B.O.S. may mean, unless they represent Black Orange Society.

Malin Cavalry.

BY GEORGE M. HARVEY, J.P., D.L.

At Malin Hall there is an embroidered Volunteer standard with the monogram "G.R." on one side, surmounted by the name "Malin Cavalry" above and "God Save the King" below. On the other side is a crowned harp, surrounded by a wreath of roses, thistles, and shamrocks. There is also a drum with "G.R." and "Malin



GORGET—CULDAFF INFANTRY.

Infantry" upon it. Three perfect gilt gorgets still remain out of a lot, and six stands of bayonets with the crown and G.R. on each of them. There is also the jacket of John Harvey, blue, faced red, with silver lace. I have also a curious little snuff-box, with the date 1782 on top, and the Charlemont arms and a printed document relating to the Dungannon Convention on the lower side; and many letters from Lord Charlemont on Volunteer matters.

Culdaff Infantry and Malin Cavalry.

BY ROBERT S. YOUNG, L.R.C.S., CULDAFF.

It is hard to give the exact date when the Volunteers were first raised in Donegal. I have the Commission of Robert Young, dated 1746, appointing him a

"Captain of a troop of horse in the Militia of the County of Donegal." If this was a Volunteer regiment, and I believe it was, the invasion of England by Prince Charles Edward had doubtless called it forth. The form of Commission is the usual one, most of the matter being printed, and the name, rank, &c., added in handwriting. The seals of the three signatories who sign at the preface are given in the margin. They are the Primate's, Lord Newport's, and Lord Boyle's—three of the Lords Justices. As such commissions as this are rarely met with, it is here given *verbatim*. The words in italics are written in the original, and the remainder of the document printed :—

By

The Lords *Justices* General
And General Governors of His Majesty's
Kingdom of Ireland

Armagh *Newport* *Boyle*

To our Trusty and Well beloved *Robert Young Esqr* We Reposing Special Trust and Confidence as well in the Care Diligence and Circumspection as in the Loyalty Courage & Readiness of you to do His Majesty's Good and Faithful Service have Nominated Constituted and Appointed and We do by these Presents Nominate Constitute and Appoint you the said *Robert Young* to be *Major of Colonel George Vaughan's Regiment of Dragoons and to be Captain of a Troop in the said Regiment in the Militia of the County of Donegal* which *Regiment* & *Troop* you are to take into Charge and Care as *Major and Captain* thereof and duly to Exercise in Arms And they are hereby Commanded to Obey you as their *Major and Captain* so you are likewise to observe and follow such Orders and Directions as you shall from Time to Time receive from His Majesty or from Us or other Chief Governor or Governors of this Kingdom for the Time being or other your Superior Officer or Officers And for so doing This shall be your sufficient Warrant and Commission in that behalf

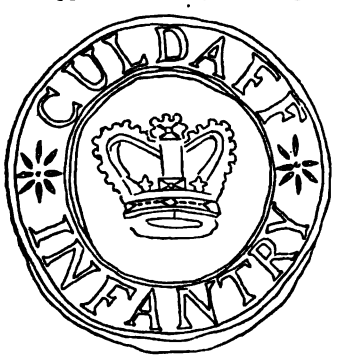
Given at His Majesty's Castle of Dublin the
26th day of *May* 1746 in the
19th year of His Majesty's Reign

By Command

J. P. Lingens

Co. Donegal
Robert Young Esqr
Major & Capt of Dragoons

I have also two other Commissions, both dated 31 October, 1796—the one appointing Ralph Young to be second lieutenant in the Malin Cavalry, and the other appointing Robert Young to be captain of the Culdaff Infantry. Both are signed by Pelham, and countersigned by the Viceroy, Lord Camden. The usual printed forms have been used, and the spaces filled with handwriting. There are also at Culdaff House the drum, valises, three muskets, three gilt-brass gorgets, a bayonet, and cross-belt of the Culdaff Infantry. The valises have the name "CULDAFF INFANTRY" encircling a crown. The gorgets are of brass of the usual shape; towards the upper corners are two wreaths, whilst the full Georgian (ante 1800) Royal Arms are given at the base.



CULDAFF INFANTRY—BADGE ON VALISES.

My great-grandfather's yeomanry jacket is still preserved. It is scarlet, faced blue, with brass epaulettes.

I have also a badge or belt-plate of the Raphoe Volunteers which belonged to John Lamy, Esq., LL.D., High Sheriff of Donegal in 1785, made of silver in the usual shape—a crowned harp in the centre, surmounted by the name on a ribbon, "Royal Raphoe Volunteers," and, below, the date "July 1st, 1778."

ROYAL RAPHOE VOLUNTEERS BADGE.

I have in my possession the following document:—

1828. Parade attendance of the Culdaff Corps of the Yeomanry in the quarter Ending the 24th September 1828.

This roll contains the following names:—

Danford	(3) Henderson	Butler
Carney	Crumblisk	Cane
Duncan	(5) Doherty	Duffy
Doran	Faulkner	(2) Faran
(2) Lynch	Lyons	Long
(2) Knox	(2) Hatton	M'Intire
Mitchell	(2) M'Candless	Mulheran
Platt	(3) Smith	Sheals
Wilkey		

The following regimental payments are also noted:—

Permanent Sergeant	...	...	...	£4 — 3 — 5
Drummer	...	...	...	3 — 10 — 1¼
Privates	...	...	...	1 — 12 — 1

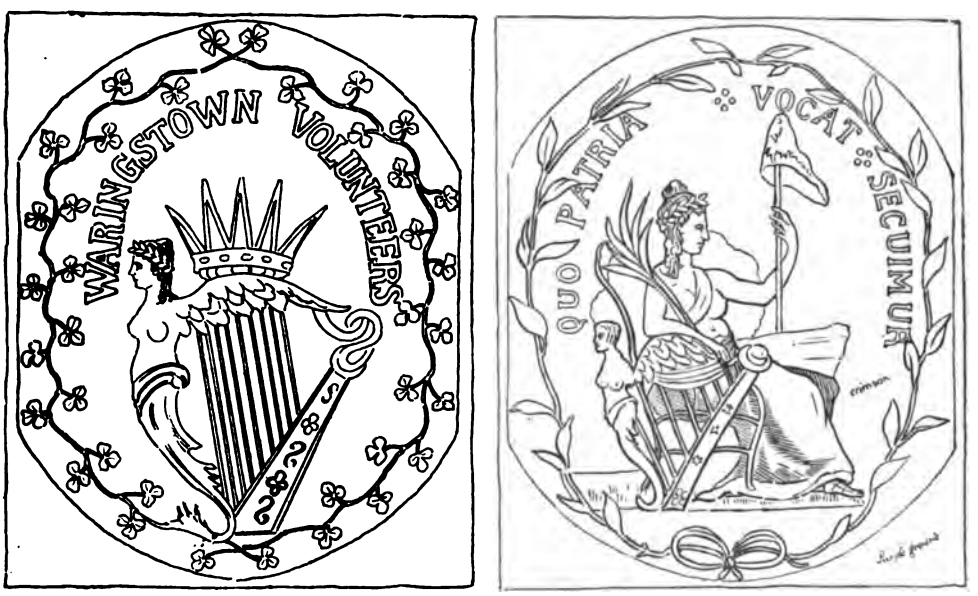
By the above it is evident the privates were only occasionally called out, whilst the sergeant and drummer were regulars. This yeomanry corps was thus a survival of the earlier Volunteers.

A few years later, in 1834, a large reward was offered for the apprehension or detection of those who, at night, broke into several houses and "Robbed Robert Wallace, yeoman, of his gun," and "James Lang of his yeoman gun."

Waringstown Volunteers.

By the Rev. E. D. ATKINSON, LL.B.

There is a fine purple banner at Waringstown—in the possession of Colonel Waring, M.P.—belonging to this regiment, which seems to have been officered by members of the Waring family. On the front of the flag, in a crimson oval, a figure of Erin is depicted, like Britannia on a penny, with a harp in front, and a palm branch in her right hand, whilst her left holds a pike, crowned with a cap of liberty in the style of the French Revolution. A wreath of bay surrounds the whole, with the device, *Quo Patria Vocat secuimur*. The reverse shows a wreath of shamrocks encircling a harp with an Irish crown, and the name "Waringstown Volunteers." The banner is 70 inches long by 68 inches wide. Nothing is now locally known of this corps.



WARINGSTOWN VOLUNTEERS FLAG.

(To be continued.)

The Royal Residence of Rathmore of Moy-linne.

With Notes on other Early Earthworks in Ulster.

By Captain R. G. BERRY.

(Continued from page 125, vol. iv.)

NCIENT Irish society was divided primarily into the two great divisions—freemen and slaves. Freemen were again divided into the princely families and the privileged classes. The princely families were all direct descendants of the sons of Milesius, and in pagan times were considered to have a divine origin. It was from this class exclusively that the chiefs were elected. The chief was called a Rig, and Rigs were divided into three ranks—the Rig Tuatha, the Rig Mor Tuatha, and the Rig Rurech.

The Rig Tuatha, or king of a territory, or Rig Ben, king of horns, as he was sometimes called, was the lowest rank of king or chief, and governed a Tuath, which was a district having a complete legal and political administration, and could bring into the field a battalion of 700 men. The Tuath was represented by the old Irish barony, which in most cases was considerably larger than the present one—about equal to two of the modern baronies. The Rig Tuatha corresponded to the Anglo-Saxon Ealdorman of the Hundred.

The Rig Mor Tuatha, or Rig Buiden, king of companies, governed a Mor Tuath, and had several Rigs Tuatha under him—usually three. He himself was a Rig Tuatha, thus he had four Tuaths under him; but the number of Tuaths in a Mor Tuath seem at times to have been more than four. The Rig Mor Tuatha was commander, or battle chief, of the combined forces of the Tuaths under him.

The highest class of kings were the Rigs Rurech, or provincial kings. Each Rig Rurech had five Rigs Mor Tuatha under him. In old days, the Ard Rig Erind, or high King of Erin, or King of Tara, was not a provincial king; but after the desertion of Tara, in the seventh century, one of the provincial kings was elected paramount king.

The office of Rig, or king, was always filled by election from amongst the members of the princely families, or Damna Rig class. The electors consisted exclusively of the nobles—the Flaths and Bo-Aires—the great mass of the people having no voice in the matter. And to prevent family feuds, and the evils of a civil war, a Tannist,

or successor, was elected during the lifetime of the chief. The candidate for either of these offices must be without blemish in body or character, and possess sufficient wealth.

The above class was absolutely exclusive, and no promotions from below could be made to it. With this exception, every freeman in Ireland could aspire to the highest rank of nobility, and even the children of a base man or slave could, after a certain number of generations, aspire to rank.

The privileged classes were called Aires. Aires were divided into two great classes—namely, Flaths, or those who possessed landed property, or landlords, and Bo-Aires, who possessed no land, but had herds of cattle and chattels, and grazed upon the common land and land held from the Flath. The Flath corresponded to the Saxon Eorls, and the Bo-Aires as nearly as possible to the Thane.

There were several degrees of Flaths and Bo-Aires; the law-tracts mention as many as seven of each; but as only some of these had special functions, we need only consider those who held offices in the Tuath. These were the Aire Forgaill, the Aire Tuisi, the Aire Ard, the Aire Echtai, the Aire Desa, the Aire Cosraing, and the Bruighfer. The last two were Bo-Aires, the remainder Flaths, and their rank was in descending order from the first.

The Aire Forgaill acted as chancellor to the king, and was the highest rank of Flath. Next to him came the Aire Tuisi, or commander of the levy of the Tuath. The Aire Ard, or high Aire, was the first, ascending from the lowest Aire, who had the right to hold a manorial court, and it is probable that he was the Maer, or high steward of the king. The Aire Echtai, who came next in rank to the Aire Ard, was not entitled to hold a manorial court or Foleith. He was the commander of the permanent military force of the Tuath, consisting of five mounted men-at-arms, intended for the defence of the territory from sudden attacks, the preservation of peace, the enforcement of the law, and the arrest of malefactors. And each Fine, or family, had an officer called a Dae, whose retinue consisted of persons who pursued and executed criminals, and was called an Oile. The duties of this officer were similar to those of the Aire Echtai, and it would appear that he was subordinate to him. When proclaiming outlaws, he did so by sound of horn. He was the Avenger of the Kindred.

The Aire Desa was the lowest rank of Flath, and was similar to a modern justice of the peace. The Aire Cosraing was the Aire

Fine, or Chief of a Kindred. He represented the family in all legal engagements, and when the whole of the freeholders of a territory formed but one kindred the Aire Fine of that kindred was also the official Aire Cosraing of the Tuath. He was the executive officer of the Rig, who carried out the judgments of the courts, and was, as regards fiscal matters, the proper officer of the Aire Forgaill. In virtue of these functions, he represented the territory at the judicial assemblies of the Tuath.

The last of these Aires is the Bruighfer, a most important office, and one around which much legendary lore clings. There is scarcely an old tale or narrative in which the house of the Bruighfer is not mentioned, showing what a prominent part this functionary took in the life of the people. The Bruighfer had a local magisterial power for the settlement of all small agricultural disputes amongst neighbours, such as trespass and the like. He was also public hospitaller, and special lands were given him to provide for the entertainment of those entitled to it. He was bound to keep open house, and to maintain his establishment in proper condition; in return, he was given certain privileges, and specially protected from trespass and damage by law. And it was in his house or Brugh that the assemblies for the election of the officers of the Tuath were held. The chief, or Rig, was elected by an assembly which sat for three days and three nights probably at the house of the chief Bruighfer; and the successful candidate, when elected, was accompanied in great state to the place of inauguration, where he was proclaimed and inaugurated at a general public assembly. The inaugural stone was sometimes within the enclosure of the Brugh—for example, the O'Neills' stone at Tullaghoge; but if not within the enclosure, it was situated on a hill not far off. The inaugural stone of the kings of Dalaradia—that is, Rathmore—was situated on the top of the Crew Hill, near Glenavy. In fact, the stone is at the Crew still, but lying in an artificial hollow on the top of the hill, where a former tenant was compelled to put it, owing to party disputes. In the early part of the present century it stood near about its present position, but was raised on other stones which have now disappeared; here the "Montiagh men" used to assemble on Lady Day, St. Patrick's Day, and other occasions. These meetings gave offence to the local Orangemen, a party of whom met one night (we may be sure not by sanction of their lodge), threw the stone down, and scattered its supports. Hearing this, the Montiagh men came and put it up as well as they could, but their backs were

not well turned until the stone was down again. This went on until blood was spilt at a meeting of the two parties. To put a stop to these proceedings, the tenant dug a hole, and put the stone in it, and I will defy either party to move it now. Let the relic rest in peace. The stone measures 6 feet by 4½, by 3 feet high.

All the Aires of a Tuath or Mor Tuath formed an assembly called a Dal. At this assembly were settled all questions of peace and war, and all the fiscal business of the territory.

The remainder of society was divided into Ceiles—base and free—Sencleithes, Bothachs, and Fuidirs. The free Ceiles of a Tuath may or may not, have been related by blood to the Flaths, but the other classes were a heterogeneous body, made up from other tribes, descendants of conquered earlier races, prisoners of war, purchased slaves, immigrant foreigners, and the descendants of the latter classes.

Every freeman who placed himself under the protection of a Flath was called a Ceile, or tenant, and these were divided into free or base tenants, according to their political rights. The Saer, or free Ceiles, entered into a relationship that left them comparatively independent of their lord. They paid a rent in kind, the amount of which was fixed by law, for their land, and attended at Dals and at armed levies. The Daer Ceile, or base tenant, lived in villages, and held land in partnership or in common, and was subject to various imposts, which he paid in kind. The rank of a Flath depended on the number of Ceiles of each kind which he had ; and as he was the only landowner, the Bo-Aire was a kind of large tenant.

The remaining three classes were in a state of complete servitude. The Bothach was a cottier. The free Bothach possessed no other property than the house he lived in, and earned his livelihood by service to the Flath ; but he was a free man. The base Bothachs were the servants of the lord, labourers, horse-boys, &c. Sencleithes were the house servants or menials of a Flath ; they were also employed as herds and labourers. The Sencleithes and Bothachs had no political rights, but they formed part of the clann, and were irremovable from the estate. The Fuidir, on the other hand, had no rights and no responsibilities ; he did not belong to the clann—he was a stranger, but as such was protected by special laws.

There were two classes of Fuidirs. A free Fuidir was simply a free man who entered into a contract with a Flath outside his own territory. This class had many subdivisions to cover all the varieties

of strangers. The base Fuidirs included prisoners of war, people carried off during raids on the inhabitants of a conquered country, convicts, outlaws, and the like.

A base Fuidir could be promoted to a free Fuidir, who again could attain the rank of base Bothach; and his family could, in time, obtain the rank of Aire.

The Flaths, Bo-Aires and other free Ceiles, the Daer Ceiles, Sencleithes, and Bothachs, constituted the clann in its territorial or general sense, and all bore in common the name of the Flath or chief of the tribes forming the clann.

Such being the condition of the people, let us look at their dwellings.

When the art of making dry-stone walls and buildings came into existence amongst the Irish is not known, but it is quite certain that mortar[1] was not used in Ireland until after the introduction of Christianity. The Irish had rather an abhorrence of stone walls as a dwelling, and even after the Norman invasion did not adopt them. Indeed, we have several instances of chiefs bequeathing curses on all those of their descendants who should dwell in stone edifices.

The Aryan nations all constructed dwellings of wood, wattle, or mud; but in Ireland, dwellings took a peculiar development in being constructed on raised mounds of earth, disposed in such a manner "as to suggest that they formed part of a military system capable of giving mutual support."

In early times the wooden houses were constructed of wattles, hurdles, or rough-hewn logs, the interstices being filled in with moss and daubed over with mud. The manuscripts give us descriptions of better-class dwellings made, even in pagan times, of squared timbers morticed and pegged together, and the whole was frequently covered with pigments of various colours, or washed with the whitewash dear, even at the present day, to the Irish heart. The roof was thatched with reeds or straw. Such houses were of two forms—those built of timber or mud being oblong, with thatched gabled roofs, and those of wicker being cylindrical, with a hemispherical or inverted cup-shaped roof made of straw or reeds on a wattle framework like a basket. In building one of these wicker houses, a framework of uprights and circular bands was first constructed, and the wicker was interwoven

[1] Old-fashioned mortar was called Groutin. Groutin was made by boiling the lime, sand, and some say bullock's blood, in a very large pot with water, until the whole was well mixed and about as thick as gruel. The masonry was built up dry-stone, sheeted with boards, and the boiling mortar was poured in. (Local tradition on the eastern side of Lough Neagh.)

from the bottom upwards and lashed to these bands in such a manner that the tops of the lower course projected upwards and inwards, and the next course was commenced over it so as to form a bulge, with the ends of the upper course pointing downwards. This bulge or thickening formed a weather-board to throw off the rain falling from the roof. It is uncertain whether windows existed in these buildings. The doorways were round-headed, and were closed with doors like hurdles, or else of wood. Each house formed a separate room, and a homestead consisted of a number of these houses, increasing with the rank of the owner. The homesteads of the Bo-Aires and all classes below that grade consisted of houses of this class.

Of the large quadrilateral houses most wonderful tales are told, and their measurements, according to the rank of the owner, were carefully laid down in the laws. Thus, we find that the dwelling-house of an Aire Forgaill must be thirty feet in length; so we may presume that a king's dwelling-house was larger—in fact, as large as he required or could afford to build. These houses had windows with shutters and bars of wood or metal, and great wide doorways with folding doors. The exterior was either whitewashed or decorated with many colours.[1] The space enclosed by the inner rampart was called the Airlis—the courtyard or yard; the door of the outer parapet, the Fordorus; "and the inclined ground outside, corresponding to the glacis of a modern fort, the Aurlaind."

On the Airlis were built the houses, the number of which corresponded to the rank of the individual, and each house formed a separate room. Amongst the higher ranks of Rigs several timber houses seem to have been enclosed within the ramparts—thus at Emania there were four, three of which were given up to the Banqueting House, the Hospital, and the Armoury. The fourth was probably the king's dwelling-house.

The wooden house, wherever it existed, would seem always to have been used as a banqueting house; and as the night grew late, those who were entitled to sit at their lord's table, and were not of such elevated rank as to require sleeping accommodation on the raised beds around the walls, simply brought in dried heath, fern, or straw, spread it on the floor, and, taking their rug or cloak, bedded down for the night; even the king slept thus in the midst of his followers and retainers.

[1] "The colour of her [Credhe's] dun is as that of lime; its ridgy thatch is laid without defect. A hundred feet in Credhe's house there are from one angle till you reach another; and twenty fully measured feet in the width of her noble door."—*Silva Gadelica*, by S. H. O'Grady.

Amongst the higher classes of ancient Irish society, the women's quarters were always a separate house, occupying a part of the Airlis remote from the banqueting hall; and for the greater safety of the inmates it was surrounded by a strong stockade, the gate of which was securely fastened at night. Within this enclosure was sometimes included the weaving-house. Besides these houses there were several others, which were round and of wicker-work. One of these was the back-house or kitchen; others were the sleeping-houses, the armoury, the cellar, the granary, cattle-sheds, calf-house, stables, sheep-house, pig-sty, &c. In the case of chiefs and the higher nobles, we may presume these last were excluded from the residential rath; as at Emania, about a quarter of a mile to the westward of the main work, there is a rectangular mound called the King's Stables. Such bawns are distributed up and down the country in great numbers; and in the *Brehon Laws*[1] we find some curious references to them; thus—"The owner of the cattle is to cause his cows to be bawned (*i.e.*, enclosed) at nights; if there are swine, they are to be styed at nights; if horses, they are to be fettered; if sheep, they are to be penned."

"What are the dimensions of the fences of a bawn by law? The ditch must be three feet wide and three deep, the wall three feet broad and twelve hands high, of stone work; and as it will be then exposed, it is to be raised with sod and brambles interwoven to the height of twelve hands more, with three set-offs or retreats, so that at the top it shall be broad enough to receive a stake to be driven firmly in the sod. The stakes are to rise three hands above all, and brambles are to be woven between them. When done in this manner it is a daingean or stronghold for cattle."

In fact, it seems reasonable to believe that only in the residences of the smaller farmers, or free Ceiles, and those below that rank, were cattle to be found inhabitating the same enclosure as that occupied by the family.

Another curious and important building found space more commonly on than within the fortifications; this was the Grianan, or sun-chamber. It was sometimes built on a specially elevated and widened part of the inner parapet, or on a special mound raised on the Airlis above the level of the surrounding ramparts, and sometimes we find it erected above the gate. Wherever its position, it must not be overshadowed, but must have a clear and commanding view of the

[1] Translation by Lieut.-Col. Vallancey.

surrounding country. It would appear to have been used as an observation tower, perhaps occasionally as a keep; and I believe that in many cases it was built directly above the entrance to the underground chambers. In times of peace it seems to have been given up almost exclusively to the women as a sitting or work chamber. Situated, as it was, above the level of the ordinary dwellings, it was free from the turmoil which was the daily state of the Airlis below, and received the sunshine and warmth for the longest possible period.

The inner rampart was closed by a high and massive firmly-bolted door, outside of which was a drawbridge, with gates and drawbridges to each successive rampart; and outside these was the champion's or warder's seat, sometimes constructed of stone as at cahirs and cashels, but mostly like a wicker sentry-box. The warder's seat had no connection with the interior of the fort, but was always situated outside the stockading[1] with which each rampart was crowned, and the champion acted as a kind of flying sentry for the protection of the fort and its village.

Surrounding each fort was a lawn or extended glacis, and at the edge of this glacis, on one side or at the back of the fort, stood a small village of round wicker huts. This village was always sufficiently removed, so that if an enemy effected a surprise the flames of the burning village would not damage the fort itself. Here lived the serfs and retainers—the Sencleithes, Botachs, Fuidirs, other servants, and base craftsmen which went to make up the household of an ancient Irish lord. The heads of the craftsmen or professors of the noble arts were always honoured guests at the lord's own table.

Underground chambers have been mentioned. These passages and chambers are very curious, occurring, as they sometimes do, where there are no traces of any fortification having ever existed. In some cases whole fields are entirely honeycombed with a mass of these souterrains, forming a kind of underground village. Such a field is supposed to exist about a quarter of a mile to the north of Rathmore (see *A Ramble*, by the Rev. W. S. Smith, Antrim), and there are scattered souterrains in every direction all round it. Probably a village of wicker-work houses stood on the top of these souterrains, and they were used as a winter residence, or as a place of refuge and a storehouse for the valuables of the community.[2] Such a village was

[1] "Round about his fortalice he had a stockade of red oak."—*S.G.* Again, when the three sons of Hughaid Menn, King of Ireland, visited the Tuatha dé Danann at the "brugh of the Boyne," the gift given to them by Angus Oge was "a fort and stronghold, and a most extensive spacious town *with lofty stockades*."—*Silva Gadelica.*

[2] The Germanic tribes of early times used such caves as winter dwellings.

the Brugh town; or perhaps these were the secret storehouses of the Dalaradian kings. However that may be, it is quite certain that there are underground chambers under Rathmore; but the extent of these passages we were unable to ascertain.

MacFirbis says that "there are great royal raths and lisses in abundance throughout Erinn; in which there are many hewn, smooth stones, and cellars or apartments, underground, within their enclosures." I don't know about the "hewn, smooth stones," but of the chambers I am certain. These souterrains consist of long narrow passages of rough dry-stone work. The courses are very irregular and without design, and the roof is composed of great broad flagstones. They are low and narrow—in some parts so low and narrow that a man can barely drag himself through lying flat. These passages widen out into square or beehive-shaped chambers. Sometimes there is only one chamber; at others a whole series, some of which are at right angles to the general line of the passage. These chambers vary from a few cubic feet to the enormous rectangular chamber 34 feet long, 7 feet broad, and 6 feet in height, found under Doon Fort, King's County. The average is a diameter of 9 or 10 feet, or a quadrilateral chamber 10 feet long, 4 to 6 feet broad, and 3 to 5 feet high. These chambers and passages have every conceivable device for stopping an enemy, and the whole system gives the idea of everything being in favour of the defender and against the foe.

"What is very noteworthy, as bearing on the habitable nature of these souterrains, each chamber was provided with two ventilating shafts placed near the top, and diverging in opposite directions towards the surface. That these structures were intended for the storage of valuables, and for occasional places of refuge for the inhabitants of the rath, there can be little doubt. They would be unsuited for ordinary dwellings; but for that purpose they were not needed. . . . That they were often discovered and rifled there is abundant evidence. In the Brehon Law, the law of distress contemplated the event of the distress being carried for concealment into a 'cave,' and provided accordingly. In fact, these 'caves' were but the clochán or stone huts, so common in the West of Ireland, placed for concealment under the ground."—*Pagan Ireland*, by Col. Wood-Martin.

Again, quoting from Col. Wood-Martin's *Pagan Ireland*, we have further instances of their spoliation:—

"Numerous allusions to forays by bands of Northmen occur in the *Irish Annals* of a later period. In the year 866 the provinces of Leinster and Munster were plundered by the Danes, 'and they left not a cave there underground that they did not explore . . . ; neither were there in concealment underground in Erinn . . . anything that was not discovered by these foreign wonderful Denmarkians.'

"From an Icelandic legend, quoted by Walker in his *Rise and Progress of*

Architecture in Ireland, it appears that these retreats were used in the ninth century. The passage is as follows:—'Leifr went on piracy towards the west, and infested Ireland with his arms, and there discovered large subterraneous caves, the entrances of which were dark and dismal, but, on entering, they saw the glittering of swords which the men held in their hands. These men they slew, but brought the swords with much riches away.'"

I cannot give a full description of the underground chambers of Rathmore, as the only piece we were able to explore was the outer end of the passage from where it had fallen in in the ditch to its opening on the outer side of the defences of the fort, and this piece is figured in the plan. The only remarkable feature is that, instead of having a passage with dry-stone walls, the whole is excavated out of the solid rock; which seems to show that Rathmore is itself built on a basaltic rock which formerly protruded out of the ground and formed a natural eminence. Should this supposition be correct, some most interesting "caves" ought to be discovered. As I am, unfortunately, unable to describe these, the next best thing—to give the reader a clear idea of the nature and the ingeniousness of the defences of souterrains—will be the description of a perfect specimen, and the most perfect specimen of this sort of cave-building and defence that I know or have heard of is the souterrain under the Rath of Parkmore, so ably described by Col. Wood-Martin. To use his words—

"The Rath of Parkmore, which contains a magnificent specimen of a souterrain, was defended by two concentric ramparts and fosses, the diameter of the entire being 214 feet. The ramparts are formed of high mounds of clay, faced with stone, and having deep ditches. The opening to the souterrain is about the centre of the enclosure. The first gallery runs in a south-westerly direction from the entrance. It is 26 feet long, 6 feet high, and the same number of feet in breadth. The side walls are formed of large stones, rudely put together, and the roof is made of immense flagstones. At the end of the first gallery is a passage about 5 feet in length, but only 3½ feet high, by 2 feet wide. In order to pass through this confined communication, one must crawl on hands and knees. When the end of the passage is reached, it is found to be terminated by a wall built across its breadth. The only way by which to advance further is by ascending through a square hole overhead, the breadth only 1 foot 9 inches. On emerging through the opening, one finds himself in a little chamber 7 feet long by 5½ feet broad and 4 feet high. If desirous to proceed further, one must descend through another square opening which is similar to that already passed, and creep from thence, as before, through another low and narrow passage, also 5 feet long by 3½ feet high and 2 feet wide. This last-mentioned passage leads into another gallery, which runs at right angles to the gallery above described. It is 14 feet long by 9½ feet wide and 6 feet high. Opposite to this another passage leads, as a kind of sally-port, to the exterior of the inner rampart of the fort. The last-mentioned passage is 5 feet long by 2 feet wide and 4½ feet high. The flagstone which was placed outside against this aperture was 4 feet square. Thus, from whatever end of the souterrain its inhabitants might be pursued, a fatal resistance could be made.

Flagstones stopped the holes (which have been described) in the passages, and their upper surfaces being even with the floor of the little apartment, a stranger would have much delay and difficulty in discovering the apertures they covered. In this little citadel a woman or a child could arrest the progress of giants; for the instant one of their heads appeared at the opening, a blow of an axe or of any heavy implement from above would prove fatal to him who was leading the forlorn hope, and his lifeless body would effectually block up the passage against those who followed. If the fort happened to be stormed, its occupants had a secret exit into the inner fosse by means of these caves; and in case of friends happening to be pursued and obliged to seek protection from the garrison, these intricate underground passages afforded safe ingress for friends, but were impracticable to the enemy."—*Pagan Ireland*, pp. 208, 209.[1]

But it was only while the fort itself stood, or the entrances to the souterrain were unknown, that these underground galleries formed a safe retreat. Once let the fort be captured and the existence of the passages be discovered, the galleries were useless for defence, as the enemy, finding their progress barred, did not attempt a second assault but sat down quietly to smoke the defenders out. Of course, this would be a question of time, as the outlet of every ventilator must be discovered and stopped up before the defenders could be suffocated; and even then, by the aid of wet cloths fastened over the eyes, nose, and mouth, the holders would not succumb for some considerable period, and the delay might give time for a rescuing force to come to their aid. After a fight, the object of attack was rifled, and the victorious army usually got drunk; and it was during this period of temporary incapacity that the defenders of the souterrain, after carefully closing all the galleries and concealing their entrances, made their escape. And this, to my mind, is the explanation of how a few dauntless warriors often turned a victory into a rout and massacre of the whole of the victorious army. As shown above, the Northmen were expert cave-hunters, and seem to have overcome all the ingenuity and device used in the construction of these curious passages, for "they left not a cave there underground that they did not explore."[2]

[1] Another fine souterrain is described at page 203, vol. iii., *U. J. A.* Plans are also given.

[2] It has been pointed out to me that "the passages and chambers were often lower than the outlets, so the smoke would not enter these unless driven." I confess it would be more difficult to "smoke out" the defenders of such chambers, yet I think a handful of victorious Northmen might have overcome the difficulty by lighting a fire *inside* the passage itself and pushing it back as it burnt and more fuel was added. A few hours of the fumes of partly-burnt green sticks would make the defenders' breathing uncomfortable.

(To be continued.)

Additional Notes on the Newry Seals.

By JOHN VINYCOMB, M.R.I.A.

(Continued from page 110, vol. iv.)

IN the minutes of the *Proceedings of the Royal Irish Academy*, 1891, page 91, it is recorded, "Nov. 9th, 1891. Bishop Reeves, president, in the chair. Dr. J. K. Ingram exhibited the abbatial seal of the exempt jurisdiction of Newry and Mourne, which was presented to the Museum of the Royal Irish Academy." A woodcut, engraved by Hanlon of Dublin, was made to illustrate some brief notes by Dr. Ingram on this seal; but these were, at the request of Bishop Reeves, handed to him for revision, as well as for an additional note, which the Bishop promised to write; his death shortly afterwards occurred, and nothing more was heard of the notes. The woodcut remained with E. Perceval Wright, M.D., secretary of the R.I.A., who has placed it at my disposal for the benefit of the readers of the *Journal*.

SEAL OF THE COURT OF THE EXEMPT JURISDICTION OF NEWRY AND MOURNE.

A woodcut of the Town Arms has been handed to me by W. T. Polley, formerly of Newry. It follows the original seal, and also the present seal of the Town Commissioners, in bearing the mitred Abbot sitting between two tall yew trees, instead of the Kilmorey arrangement, the only difference being that a pastoral crook has been substituted for the Abbot's staff in the earlier representations.

ARMS OF THE TOWN OF NEWRY.

On the dissolution of the monasteries, the powers and privileges enjoyed by the Lord Abbot were transferred to the temporal proprietor, Sir Nicholas Bagnal, to whom a patent was granted by Edward VI., "on account of his excellent services as Marshal in Ireland." Bagnal, who made the abbey his place of residence, rebuilt the town (which for some time was called by his name), and strengthened it with castles and other defences. He also built the church in High Street. He was afterwards interred within its walls, and on its tower the Bagnal arms, within a banded laurel wreath, were carved in stone, with the date 1578 above, and beneath, upon a panel, the inscription—

"THE ARMES OF SR NICOLAS BAGNOL KNIGHT."

The stone, which has been removed from its original position, is now inserted over the main entrance in the west end of the church, with the following inscription carved in raised letters upon a semicircular stone placed over it :—

THIS STONE WAS
TAKEN FROM THE SOUTH WALL OF
THE BELFRY ON REPAIRING THIS CHURCH
AND PLACED HERE BY THE ORDER OF FRANCIS
EARL OF KILMOREY LORD OF THE EXEMPT
JURISDICTION OF NEWRY THE 18TH OF JUNE 1830.

"The Kingdom of Mourne," as it was called until late years, had all the local requirements of a kingdom, being governed by a Seneschal, a Court Baron, and a Court Leet. These courts made their own laws by authority of the Royal patent. Mourne is about 14 miles in length from the western boundary to the Ballogh, which divides it from Newcastle; the breadth, at its central portion, is about 6 miles.

The residence of the rulers of the ancient Kingdom of Mourne was at Greencastle, where many a fierce battle was fought at the mouth of

Carlingford Bay with foreign invaders, as well as with the neighbouring tribes. "The usual name of Carlingford," says Dr. Joyce (*Names of Places*), "is CAIRLINN," so that the full name signifies *The Ford of Cairlinn.* "Fiord" is a word of Danish use, signifying an inlet of the sea. In O'Curry's calendar it is called Snam-ech, the swimming-ford of the horses; while in the "Wars of the G.G." and other authorities, it is called Snamh-Aighnech.

The patent granted by Edward VI. to Sir Nicholas Bagnal expresses in general terms the nature and extent of the grant. But the letters patent of James I., A.D. 1613, to Arthur Bagnal, are full and explicit, and recite particularly the townlands included in the grant, the privileges to be enjoyed, and the nature of the jurisdiction to be exercised within the manors. The proprietor or lay abbot, being entitled to all the immunities and privileges enjoyed under the former ecclesiastical establishment, is permitted to use in his court the seal of the ancient charter, on which is represented a mitred abbot in his alb, sitting in his chair, supported by two yew trees, with the inscription—*Sigillum Exemptæ jurisdictionis de virido Ligno, alias Newry et Mourne.* (*See Fig. 1, page 107.*)

The grant of King James I. was superseded by a second charter granted by James II., September, 1688. This, however, was done away with a few years later.

Grant of Pardon to a '98 Insurgent.

BY FRANCIS JOSEPH BIGGER.

IT is not to be supposed that the many pardons granted during and after the Insurrection of '98 were made so formally as the following one in favour of Alexander Darragh, who had engaged "to transport himself and go into exile" in the year 1798, and had not done so in 1801, for which offence he was convicted at the General Gaol Delivery held at Carrickfergus. The "favourable circumstances" which recommended the Royal pardon are not detailed, so can only at this date be assumed to be either the intervention of influential friends, or the less creditable service of information supplied to the authorities. Anyway, the grant is plain; from henceforth Alexander Darragh was to stand a free man before

"Judges, Sheriffs, Escheators, Bailiffs, Coroners, and all other the officers and ministers of us, our heirs and successors." The great Royal Seal is duly appended to the parchment by tape, and bears a fair impression. This valuable document is preserved in the Town Hall of Larne.

George the Third by the Grace of God of the united Kingdom of Great Britain and Ireland King Defender of the Faith and so forth To all unto whom these Presents shall come Greeting Whereas at a General Assizes and General Goal Delivery held at Carrickfergus in and —— for the County of Antrim the Third day of April one thousand eight hundred and one Alexander Darragh was in lawful manner —— Indicted Tried and found Guilty for that he on the Eleventh day of September in the thirty eighth year of our Reign did in Order —— to avoid Prosecution for his Treason engage to Transport himself and go into Exile And that on said Engagement —— being Entered into he the said Alexander Darragh had not been prosecuted and that the said Alexander Darragh afterwards —— and after the first day of August one thousand eight hundred at Larne feloniously was at large within this —— Kingdom within the time limitted for his Transportation and without any License for that purpose first had —— and obtained from his Majesty and at the same Assizes the judgment was respitted and the said Alexander —— Darragh ordered to remain in Custody And Whereas the said Alexander Darragh has most humbly besought us —— that We would grant unto him our Royal Pardon We the premises Considering upon some favourable —— Circumstances represented unto us in his behalf think fit to extend our Royal Mercy unto him Know Ye —— therefore that We of our special Grace certain Knowledge and mere motion by and with the advice and consent of our —— Right Trusty and Right well beloved Cousin and Counsellor Philip Earl of Hardwicke our Lieutenant General and —— General Governor of Ireland have pardoned Remitted and released and by these Presents for us our Heirs and —— successors We do Pardon Remitt and Release unto the said Alexander Darragh or by whatsoever other Name or —— addition of Name Office Art Mystery or place be the Alexander Darragh is known called or named or was —— lately known called or named the Crime of which he stands convicted as aforesaid and all and singular —— Convictions and attainders thereupon and all Pains Penalties forfeitures thereby by him Incurred as aforesaid —— and our firm Peace unto him We do Give and Grant by these Presents forbidding that the said Alexander Darragh —— by the Justices Sheriffs Escheator Bailiffs Coroners and all other the Officers and Ministers of us our Heirs and Successors shall be molested Disturbed or in any manner aggrieved for the same so that the said Alexander Darragh —— May stand in open Court if any person against him should be willing to speak upon the Occasion aforesaid —— and our further will is that these our Letters Patent or

the Inrollment thereof shall be in all things firm good —— valid Sufficient and Effectual in the Law and shall be as well to the said Justices Sheriffs Escheators Bailiffs —— Coroners as to all other the Officers and Ministers of us our Heirs and Successors a Sufficient warrant and —— Discharge in that behalf Provided always that these our Letters Patent be Enrolled in the Rolls of our High —— Court of Chancery of Ireland within Six Months next ensuing the date of these presents In Witness whereof —— We have caused these our Letters to be made Patent Witness our aforesaid Lieutenant General and General —— Governor of Ireland at Dublin the fourteenth Day of November in the forty second year of our Reign ——

LIMERICK

Inrolled 21 Novr. 1801

JOSEPH RIDGEWAY Depy Keeper of the Rolls.

Royal Seal.

Edward Bunting's Irish Music and the M'Cracken Family.

BY ROBERT M. YOUNG, M.R.I.A.

EDWARD BUNTING is generally recognised as the sole collector of the old Irish airs which are preserved in the three volumes of *Irish Music* edited by him, and published respectively in 1796, 1809, and 1840. He anticipated in his first volume Moore's *Irish Melodies*, which he openly asserted were mainly filched from his collection. Without Bunting's trained services as a professional musician, the famous Belfast meeting of the Irish Harpers would have had merely an ephemeral result.[1] Fortunately, the promoters of the movement foresaw the importance of preserving a permanent record of our fast-disappearing National music, and the Feis Ceoil may be regarded as the natural outcome of Bunting's patriotic services.

Through the kindness of Christopher Aitchison, J.P., Loanhead, N.B., a mass of literary material belonging to Miss Mary M'Cracken, the devoted sister of Henry Joy M'Cracken, has been given to the writer. In going through a number of Bunting's letters, addressed to herself and other members of the family, it was made evident that to the M'Crackens, and their cousin Henry Joy, he was mainly indebted for the production of his second volume, at any rate. This statement is corroborated not only by letters addressed to Mary M'Cracken and her brother Frank, but also by many poems translated from the Irish by her friend Miss Balfour at her request; and lastly, by the two

[1] For account of this meeting in 1792, by Robert Young, *vide Ulster Journal of Archæology*, vol. p. 120.

letters subjoined to this article, which are written by Patrick Lynch, an agent sent by the M'Crackens to collect native songs and tunes in the West of Ireland.

It seems strange that no acknowledgment is made by Bunting in any of his works of the assistance so ungrudgingly accorded him; but it is possible that the M'Crackens did not wish their name to appear, in view of circumstances at that time. In the production of his first volume of 1796, he was substantially assisted by the Society now termed the Linen Hall Library, but this is briefly alluded to in his preface.

In addition to Mary M'Cracken assisting in the collecting of the material, it would appear from the following extract from a letter of Bunting's to her from London, dated March 8th, 1809, that she had written part of the disquisition on musical instruments given in his volume published in 1809:—

DEAR MARY,—I received your letter, and shall take care to have the paper enclosed which you sent inserted in its proper place, relative to the Brass Trumpets, &c. I have been these two days with Mr. Cambell (Thomas Campbell, the poet), and am just returned to town. Mr. Caml. approves very much of the Treatise, &c., which he says is very ingenious, but wants to make some alterations in the Language, &c., not being in some places sufficiently explicite and clear; there are also of ye notes some that he thinks might be left out; but, however, before these changes take place in the Dissertation I shall inform our friend Harry (Joy).

Bunting then gives a curious account of Power, who published Moore's Melodies, and alludes to "that poor old fool Ware" (his former master), who tried to act as a peacemaker between him and Power. He ends his letter with this characteristic reference to the latter:—

I must be entirely divested of pride had I asked *Power* to take in subscriptions for me—*I would see him d—m'd first*—this is giving too much paper to the thieves. I shall write you what Cambell thinks of Miss B(alfour)'s songs by to-morrow, as I know you will not think 1/6 ill spent to have his opinion, and so farewell.

Frank M'Cracken procured several of the sketches (of Hempson—Irish harp, &c.) engraved in the book, which were acknowledged by Bunting in a letter to him. Mary M'Cracken had the difficult task of negotiating between Miss Balfour and Bunting with regard to the former's translations from the Irish which appear in his second volume. He writes on May 24, 1809:—

DEAR MARY,—I really forget whether I answered your last letter or not relative to Miss Balfour's Question, whether I have any objection to her publishing the songs she has been kind enough to give me for my work before they appear in it. My opinion is that for her own sake she might let them make their appearance in my publication, because it will advertise her work.

COPIES OF P. LYNCH'S LETTERS.

Letter addressed "Miss Mary M'Cracken, Wine Cellar Entry, Belfast." Endorsed by her, "Lynch, about Irish songs":—

West port, *2nd July, 1802.*

MADAM,—I am too long detained in this place expecting the return of letters I wrote to yr Brother John—one on the 4th of June, and the other on the 21st. Finding no answer comming to either I have taken this liberty to write to you, and to let you know that it was aggreed before I left Belfast that I should correspond with yr Brother in the absence of Mr.

Bunting, and that he should remit me such sums as wd be necessary on this Journey; consequently I wrote to him from Ballina on the 7th of May, and received his answer, according to appointment, in Castle barr, with 3 guineas in notes enclosed. I wrote immediately on the receipt of this, giving account of my progress thro the mountains of Irris. I stay'd in Castle barr some nine or ten days; had good success; got near 50 songs, and chiefly from the Mechanicks. I found it expensive; it cost me 2 guineas. I went to Belcara and staid there 3 days. I came to West port on the 4th of June, and posted a letter to Mr. John M'Cracken, giving a further account of my progress, and requesting another remittance of 5 guineas, to the care of the revd doctor Lynah in West port. I must now tell you, Madam, something about a bitter orange. When I went to the post office I had no wafer; I asked the post master to seal it for me; I sd it was for Belfast. He lookt very sour; he gave me the wafer, but refused to take the letter into his hand; he told me very roughly to put it in outside, and immediately he closed the door against me. I found, before I was three days in West port, that this post master, whom they call Sergeant Kelly, had told several persons that I should and would be apprehended as one on some secret mission from Belfast. I could not get many songs in West port on account of this report, for the persons from whom I expected them were afraid to be seen in my company. On the tenth of June I left the town, and went 8 or 9 miles into the mountains south of the Rick (Croagh Patrick), where I got above 30 songs at a cheap rate. On the 16th I returned to West port; on the 17th I enquired in the post office if there was a letter for Patk Lynch, to the care of Dr. Lynagh. Kelly said no. Said I, it's a wonder: you mind, sir, I posted a letter here on fryday the 4th. He made no answer, but lookt sulky, and closed the door against me whilst I was speaking. I began to suspect that Kelly had suppress'd my letter. I was told by several persons that Kelly wd have me confined unless I had good credentials to show. On Fryday the 18th I waited on Dr. Lynah: he was very civil. He told me to have patience for two or three days, and hoped that my letter was not miscarried, and that he wd go to the post master and convince him that I had no design but merely to look for Irish Music. I went back to the mountains in the evening and staid till Sunday, when I returned to West port. On Monday, June 21st, I wrote a letter to Mr. John M'Cracken, and enclosed a list of an 150 songs, with the names of the places and persons from whom I got them. I waited on Doctor Lynagh: he was very kind. He wrote the superscription of the letter, and went with it himself to the post office. I aggreed with the Doctor that I should order the directions of the answer of my letter to be in his name, and that my name should not appear on the outside, and that whatever remittance should come wd be safe for me. The Doctor then lent me some silver, and gave me a letter to a priest in Louisborough, ten miles to the west. I went to Louisborough on tuesday 22. I staid in a public house. On the 23 I went 3 miles further west in quest of a shcool (*sic*) master—got 3 songs from him. On the 24th I returned to Louisborough and heard of a Blind piper. I went to a Dancing, where I found him, and appointed to meet him next day at Hugh O'Donnell's in Louisborough. Fryday 25, I took down six good songs from the Blind man, and I never found any one who had so great variety of good old songs and tunes, nor any who could repeat so correctly. He sings well, and has a great memory; in short, he would be more useful to Mr. Bunting than any man in Connaught. However, I could not stay by him, for I was out of money, and had to return to West port, where I am running in debt and getting no songs. Lord, how long must I be confined this way! My credit will not last long here. No answer comming. Have all the posts conspired to stop my letters? I'll post this in Castle barr to morrow morning. Or is it possible that Mr. John M'Cracken is not at home, and that there is no one allow'd to open or answer his letters.

My Dr Miss Mary, I hope you will see me relieved out of this hobble, and Direct to the Revd Doctor Lynah, West port, and it will ever oblige yr humble servant,

PATK LYNCH.

P.S.—I think it is best that my name shall not be on the outside, but Dr Lynah's only, and I know it will be safe for me.

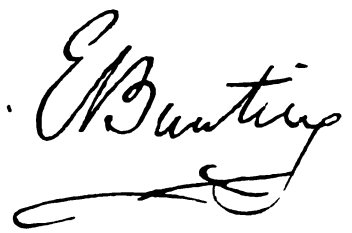
Letter addressed "Miss Mary M'Cracken," Wine Cellar Entry, Belfast, by Dublin:—

West port, *July 9th, 1802.*

MISS MARY M'CRACKEN,—The bearer, Mr. Ben. O'Byrne, is a respectable shopkeeper in West port; I find he deals in Belfast—if my leters (*sic*) come ever to hand, You may trust him with any commands to me. I wait for relief. I wrote to yr Brother on the 5th of June, requesting 5 guineas remittance; got no answer. Monday, 21st of July, I wrote a letter to yr Brother John; I have got no answer. I am detained here wanting money. On Monday, 21 of June, I wrote to Mr. John M'Cracken on the same subject; got no answer. Saturday, the 3rd of July, I wrote to you; I have got no answer. I fear there is something

wrong. My dear Miss Mary, I have been very attentive, very zealous, and very diligent in this Business. I have near 200 songs. I have done all I could, yet I am detain'd for want of traveling charges; yr Brother was to supply me. I hope you have got my letter; I am in a very uneasy situation. I hope you will excuse this trouble, as I suppose yr Brother is not at home, and that you will do something to relieve yr humble servt,

P. LYNCH.



AUTOGRAPH OF E. BUNTING.

Culfeightrin Church, Diocese of Connor.

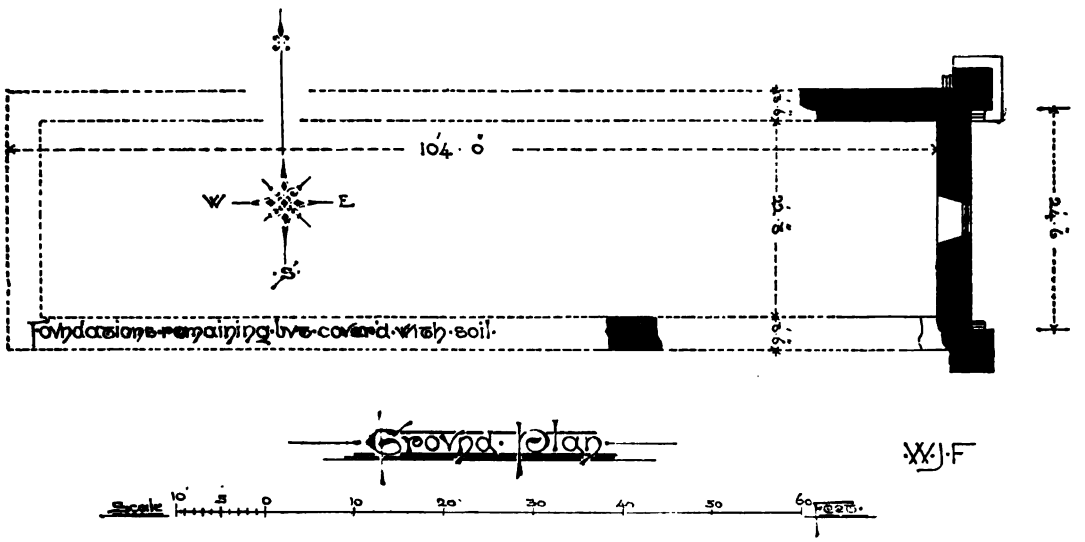
BY FRANCIS JOSEPH BIGGER AND W. J. FENNELL.

ULFEIGHTRIN Old Church is situated in the townland of Magheratemple, now Churchfield, on the right bank of the Glenshesk River, where its solitary gable can be seen from the road leading from Ballycastle to Murlough and Cushendall.

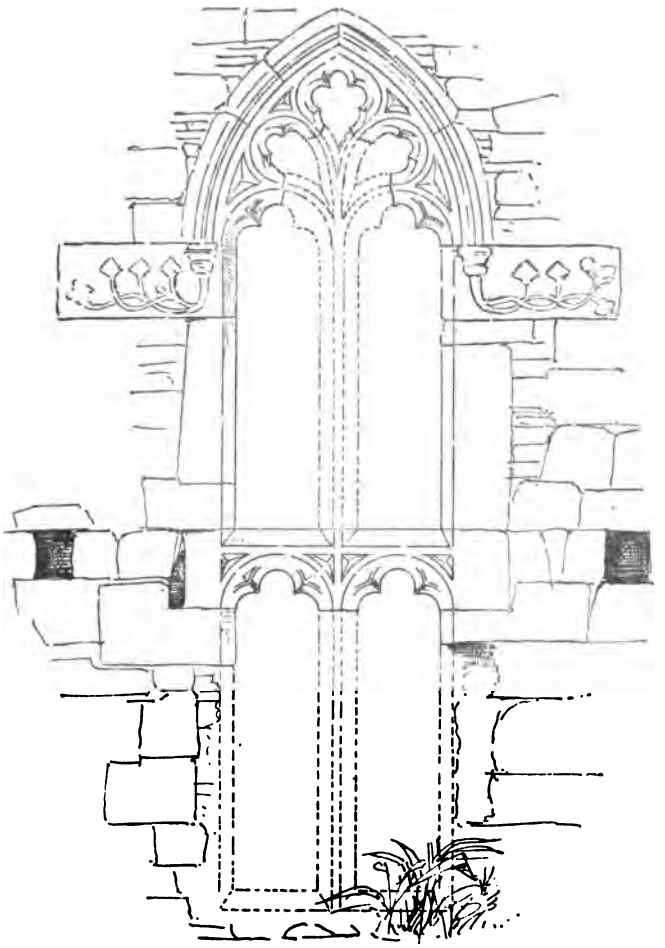
We visited and measured this gable and the shadowy outlines of the nave, in order to make a record of them before they all vanish under the crumbling hand of Time; for if this ruin, like its neighbour, Bun-na-margie, does not soon receive some attention with a view to preservation, its days will soon be numbered with the past, and the present gable and east window, like the north, south, and east walls, will be a shapeless mass, covered with soil and weeds.

In 1830, as recorded in the Ordnance letters, north and south windows were to be seen, but now not a trace of them is left. A week's work of a mason pointing and a couple of weeks of a careful labourer

excavating would be a small expenditure, while the possible results would be a new lease to the old gable, with its fine carved window, and the discovery of walls, quoins, door-jambs, and floor, and, above all, the lost tracery stones of the east window, and the carved stones of the other windows now destroyed. The sketches we give show evidence of the extremely careful workmanship of the old builders.



A feature common with most old churches in the North are the well-constructed holes left in the masonry, both inside and outside, to support scaffolding in case of repairs. A most unusual feature is the flat inside arch supporting the east gable, almost level with the floor, and about 23 ft. 6 in. wide. The beautiful east window is a two-storied, double-lighted perpendicular window, of similar design to the Bun-na-margie window, which it also resembles in its two carved stones at the terminals of the hood moulding of the east window (*see sketch*). Sufficient of this window remains to warrant the restoration shown. It is 15 ft. high and 5 ft. 2 in. wide. We picked up several of the stones of this most graceful window amongst the ruins, and are sure the remaining stones could be found; and if so, all should be carefully replaced. We know of few windows to surpass this one in symmetry and beauty. It is well worthy of some care to effect its preservation. The windows in the side walls, mentioned in the Ordnance letters, which do not now exist, measured 10 ft. high by 4 ft. 10 in. wide in the inside.



According to Bishop Reeves, this church was founded by St. Patrick, as the *Tripartite Life* thus testifies—"Moreover, in the territory of Cathrigia [now the Barony of Cary] he built the church of *Cuil Ectrann*, over which he appointed Fiachrius bishop. In 1524 Bernard O'Neyle, a clerk of Connor diocese, was presented by the Primate to the Rectory of the parish church of St. Fechtany of Cowlofeghraine, in the Diocese of Connor vacant by the promotion of Magonius Ocoyne." Colgan states that the festival of St. Fiachrius, bishop of this place, was observed on 28 September. The surrounding graveyard is now under cultivation, but bones are frequently turned up. The present parish church is in the townland of Ballynaglogh, half-a-mile to the north on the county road, in the graveyard of which are two great standing-stones pointing to antiquity of the site, and proving that it was a pagan burial-place before it received Christian consecration.

"The Break of Killyleagh."

BY THE LATE J. W. HANNA, DOWNPATRICK.

WHEN the MSS. of the late Robert S. Macadam were looked through, the following article with the above title was reserved with some others for publication in the present periodical, as the appropriate resting-place for several waifs and strays which had not already appeared in the original *Ulster Journal of Archæology*. Probably the editor considered this communication too long for the space at his command; but as it is from the pen of so well known an antiquary and genealogist as the late J. W. Hanna of Downpatrick, a warm friend of both Bishop Reeves and W. Pinkerton, F.S.A., it is now printed here *verbatim*. The query to which it is an answer appeared in the second number of the *Ulster Journal of Archæology*, April, 1853, as follows:—

"There is generally great interest attached to the finding of the last resting-places of the dead in unusual places, which is greatly increased when it is found that the death was caused by violence, and more especially when the deceased fell fighting in a cause which they believed to be just and patriotic. These remarks will apply to the grave of the 'Cuffeys,' which is situated in the corner of a field near Killyleagh, County Down. It is marked by a plain headstone with this inscription, which I quote from memory, and which appears to have been erected at the time to which it refers:—

'Here lies ye bodys of
John and William Cuffeys
who was killed ye 2d of April 1688
In defence of ye Protestant cause.'

Tradition says these men were killed in what is called the 'Break of Killyleagh,' which was a gathering of the Protestant inhabitants of that part of Down to the Castle of Killyleagh, early in 1688, and eight or nine months before the landing of William in England, for the purpose of opposing the government of James. A regiment of dragoons was sent from Dublin, by whom they were dispersed, and the Cuffeys were probably among the first persons killed in the war of the Revolution. As little is known about the affair, I would feel obliged to any of your correspondents who could give any information on the subject.—BBB."

R. M. YOUNG.

In the second number of this *Journal* a query was submitted by "BBB" as to the "Break of Killyleagh" and the deaths of parties named Cuffey, requesting information as to these particular events. There is unquestionably a trifling mistake in the date, as the "break" did not occur until after the 16th of April, 1688–9. The stone

on which the inscription is engraven stands in a field in Tullymacknows, which townland was formerly held in fee farm by the Cuffeys (now Coffeys), part of which they still retain, they being, according to the tradition, of the family of Scottish descent, and settled in Dufferin for the last 200 years. The following is a correct copy of the inscription :—

HERE LYS Y^E
BODYS OF JOHN
& WILLIAM CUFFIES
WAS KIL^LD APRIL
Y^E 2TH IN DEFENCE
OF THE PROTESTANT
CAUSE.

A short account of this transaction will be found in O'Callaghan's *Green Book*, 2nd Ed., pp. 90, 91, and a much more copious one in Dr. Reid's *History of the Presbyterian Church*, vol. ii., pp. 460–463, and as the latter is principally drawn from the Petition of Captain Henry Hunter, the leader of the Protestants on the occasion, and from Dr. Leslie's Answer to King's *State of the Protestants in Ireland*, I annex for the information of your correspondent the original statements of both parties. Hunter's Petition was presented to the Irish House of Commons in 1710, praying for compensation for his services during the Revolutionary wars in the North of Ireland; and a Committee of the House having taken same into consideration, a Report was made in his favour to the Lord Lieutenant, Ormond, by whom it was forwarded to England, but with what success does not appear.

Hunter, after narrating his services at Knock Bridge, Tandragee, and Antrim, where, having been made prisoner, he effected his escape after seventeen days' imprisonment, thus proceeds :—

"That the said Henry went to Donaghadee in the County of Down to get off, there being orders to take him dead or alive, where he found there was an embargo laid on all ships and boats, in order for a descent into Scotland, at which time there was a person sent to him from Newtown, to tell him that a party of the Popish army was coming to rob and plunder the said Town, and if he would come and oppose them, he would get men to assist him, there being many young men there that were Protestants, who fled from other places.

"That the said Henry went to Newtown aforesaid, where a Popish party was robbing and plundering the said Town, he raising a party, secured the said Popish soldiers, took their arms from them, and delivered the said soldiers to the Magistrates.

"That another party of Popish soldiers came also to the Town of Comber, to rob and plunder the same, which the said Henry likewise secured, took their arms, and delivered the soldiers to the said Town of Comber.

"That a person sent to the said Henry from Portaferry to Newtown, who told him that the Lord Iveagh with his Regiment was come over to Portaferry into

the Baronies of Ards, and would destroy that country, if they were not beaten out (the effects of the Protestants lying at their mercy), who also said he was sent by some of the Inhabitants, to know if the said Henry would undertake to beat the said Lord of Iveagh and his regiment out of the said country and save the same; which he consented to, and with great diligence and haste raised a party, repulsed the said regiment, and pursued them all night, so that they fled over the Ferry in great haste, and left all the Protestants' goods that they had plundered behind them. That then the said Henry called all the chief men of Portaferry and the adjoining country, and seized on the stores where the Lord Iveagh had laid up the Protestants' goods, and delivered every one his own, and likewise delivered the ships with grain that had been seized by the said Lord, ordering every man to have what property belonged to him, without taking or suffering any of his party to take the value of one penny of [ ] goods. In the meantime, Major Talbot came behind the said Henry as far as Newtown with one hundred and twenty firelocks; whereupon, and one (*sic*) a Message sent from the said Town, he in haste with some of the best of his party went thither. Major Talbot hearing of his coming, and that the Lord Iveagh and his regiment was beat over the ferry, he the said Talbot called the Magistrates of Newtown together, and told them that if they would not entertain the said Henry that their Town should be saved, and then the said Talbot fled in great haste to Belfast, which the said Magistrates acquainted the said Henry with, he forbore going into the said Town. These passages among other good effects took off the restraint laid upon the ships and boats in their harbours, and gave a good opportunity to a great number of the Protestant Inhabitants of the country, and many others from several parts of the Kingdom who fled thither, to secure their best effects by going to Scotland, the Isle of Man, and elsewhere, and altered the Popish measure as to their intended descent into Scotland, there being about thirteen regiments of foot, one of horse, and some dragoons driven back towards Belfast and other parts in order thereto, and the Inhabitants were to be cleared from the sea coast.

"That there being a Popish Company at Killileagh, was said, used the inhabitants thereof with great severity, they sent to the said Henry Hunter to desire him to endeavour to beat the said Company out of the Town, which, considering the difficulty and danger (the said Town lying far in the country), he at first refused, but, upon a second Message, he undertook and accomplished the same by coming into the said Town about sun-rising and securing the said Company of Soldiers, took their arms from them, and delivered them to the said Town, and sending their Captain and Lieutenant to Portaferry in order to be sent to England or the Isle of Man.

"This gave great encouragement to Londonderry to hear that a party was up in the County Down for the Protestant Interest, who had cleared the coast and beat the Lord Iveagh out of the country.

"That some time after the Lord Iveagh, with his regiment and other forces that had joined him, came to Downpatrick to suppress the said Henry and his party; but he having good intelligence thereof, got his men together, beat the Lord Iveagh at the Coile Bridge, and took from him a piece of Cannon which he sent to Killileagh; and the enemy then fled out of the country, and the said Henry went to Downpatrick and set all the prisoners free who were confined for adhering to the Protestant Interest, one of whom was a very aged clergyman called Mr. Maxwell, of Phenybrogue.

"That there then came orders from the Popish Government that the Protestants should be quieted, and none of their goods taken, least more should rise; and like-

wise to make them fall from the said Henry who had risen, and then the Popish army was gone out of the Country and the coast was clear of them, and the goods of Protestants secured, and boats and ships daily coming and going from Scotland and the Isle of Man. Then he desired Mr. Clewlowe, rector of Killileagh, to get an authority out of England to punish Misdemeanors and regulate the Men.

"That some time after news brought that Major-General Buchan, with a strong body of the Popish forces which had come from Derry, was coming to Killileagh; whereupon the said Henry, taking the best advice he could, resolved to oppose him, and thereupon endeavoured to get intelligence of his march, and found a design to secure Buchan on his march to Lisburn by the way; but his intelligence failing him, he was disappointed, and afterwards near Killileagh had a sharp engagement with the said Buchan, and being not seconded by a party whom he ordered to attack them at the same time, he was broke and left among the enemy's horse, being ridden down, yet recovered his horse, and doing the best for his defence was offered quarters, and required to deliver his arms, which he did; and being near a deer-park, made his escape, came to the Castle of Killileagh, where he left fifty men when he went on the said action, but they were gone. That then he made out of the Kingdom. Then the Popish army were again in haste to Derry, Brigadier Maxwell being ordered with a troop of Dragoons to stay in and near the County of Down to keep all quiet, according to the orders that came that no Protestant should be disturbed.

"That in some short time after the said Henry came to the River Clyde in Scotland, and from thence to General Kirk, in the Lough of Derry, and offered his service to him. That he, the said Henry, hearing of an Island called Inch, about six Miles from Derry, that might be of great support to the men that were sick on board, he acquainted the General therewith, and afterwards brought men of credit to give a true description thereof, and the said General sent five hundred men to it under the command of the Honorable Colonel William Steward, now Lieutenant-General, and soon after the said Kirk went with the rest of his men into the said Island, &c., &c.

"That the said Henry was very servicable to Duke Schomberg, as appears by Letters to him under the said Duke's hands, who appointed him Governour of Carlingford, where he continued till the English army decamped from Dundalk; but the said Duke being killed at the Boyne, he wanted his assistance, which he had kindly promised, in obtaining any reward or preferment for his services."

Charles Leslie, M.A., son of Dr. Leslie, Bishop of Clogher, and brother of John Leslie, Dean of Dromore, had been Chancellor of Connor, but at the Revolution was deprived as a non-juror. After following the fortunes of Charles Stuart on the Continent, he returned to Ireland, and died at his seat at Glasslough, County Monaghan, in March, 1721. He was an eminent theological writer, some of his works being text-books in Trinity College, and was also the author of several political tracts. Charles P. Leslie, M.P. for the County Monaghan, is his direct descendant. Leslie thus writes of the "Break of Killyleagh," in reply to King's *State of the Protestants in Ireland*:—

"There was one *Henry Hunter*, a Servant to Sir *George Atchison*, in the County of *Ardmagh*, in the North of *Ireland*, who was made a Captain by the

Associators. Their forces being beaten and dispersed at *Drommore*, the 14th of *March*, 1688 (9), this *Hunter* was taken Prisoner near *Antrim;* from whence he made his Escape about the middle of *April* following, and came into the Barony of *Ardes* in the County of *Down*, where they had all taken Protections from King *James*, and lived Peaceably; there being but one Company quartered in that whole Barony (which is almost wholly *Scots Protestants*), *viz.*:—Captain *Con Mac-Gennis*, his Company.

"*Hunter* coming thither, got a great Rabble of these poor People to follow him; and about the 15th of *April*, 1689, they had a Scuffle with this Company of Captain *Mac-Gennis*, and what other *Irish* came to their Assistance, at Kinnin-Burne, two Miles from *New-Town*. *Hunter's* Rabble routed them, stript and wounded many, I know not if any kill'd; but he drove them out of that Barony.

"This occasioned Lieutenant-Colonel *Mark Talbot* to march from *Carrick-fergus*, with about an hundred Musqueteers, the 15th of *April*, to *Belfast*, and the 16th to *Newtown;* But finding the Matter over, and some say fearing the *Scots*, who were in great Numbers, and rolling about, he returned the 17th to *Carrick-fergus*.

"This Commotion gave great Disturbance to the Countrey, People leaving their Ploughs, and flying to Arms, the Wiser sort dreading the Consequence of this wild Uproar, after they had taken protection from the King.

"Sir *Robert Maxwell*,[1] then living in the Castle of *Killileagh*, in the said County of *Down*, and near the Barony of *Ardes*, where this Insurrection began, sent one *John Stuart*, an Apothecary in the Town of *Down*, with a Letter to Captain *Patrick Savage* (a Captain in the Regiment of the Lord *Iveagh*), to invite him to bring his Company to quarter in the Town of *Killileagh*, for their Security from the Rabble in this Confusion. Accordingly, Captain *Savage* came, and finding these People increase after *Hunter*, and fearing he might be surprized quartering with his men in the open Town, he desired Sir *Robert* to permit him to keep his Guard in the Gatehouse or Stables of the Castle. Sir *Robert* was not willing, but took two days to consider of it; and in these two days he sent one *Gawen Irwin* twice to *Hunter* to bring him thither, who accordingly came with his Rabble, seized Captain *Savage* and his Lieutenant in their Quarters, fell upon the Guard, killed *three* Men, and wounded *six or seven*. Captain *Savage* complained that Sir *Robert* had betray'd him; and Mr. *Clulo*, Episcopal Minister of the place, did resent the Barbarity of the Action, and apprehending some further mischief to Captain *Savage*, took him to his own House, where, though a Prisoner, he had greater Accomadation and Safety. The Lord *Iveagh* wrote to Sir *Robert* Maxwell to send him his Captain and Lieutenant whom he kept Prisoners. This Letter *Hunter* took upon him, and Sir *Robert* permitted him to answer; and the Answer was, That he would fight his Lordship, and accordingly marched out against my Lord, with what part of his Lordship's Regiment he had near *Killileagh*, and other Countrey-people of the *Irish* who joined him.

"The Lord Iveagh retired, but endeavoured to make a stand at *Coyle-bridge*, near the Town of *Down*. Hunter forced his Passage, and drove my Lord and his Men over the Strand of *Dun-Drum*, into the upper and Mountainous parts of the County, for which his Lordship's Regiment was broke by King *James*. Hunter entered *Down* Triumphant, and used those *Protestants* who would not joyn with him as ill as the *Irish*, committed great Disorders and Irregularities in that Countrey, and Governed Arbitrarily during his short Reign.

[1] Sir Robert Maxwell of Warrenstown, in the County of Down, Bart., married in 1668 the widow of the first Earl of Clanbrassil.

"For now the Insurrection was come to that Head that it was fit for the Government to take notice of it. Major-General *Buchan* (whom this Author calls *Bohan*) was commanded against *Hunter*; he took with him Detachements out of the Duke of *Tyrconnel's* Regiment of Foot, the Earl of *Antrim's* Regiment of Foot, Colonel Cormock O'Neil's Regiment of Foot, and a Troop of Horse of the Lord *Galmoy's* Regiment, and Colonel *Cormock* O'Neil's Troop of Dragoons, which he had with his Regiment of Foot, and Captain *Fitz-Gerald's* Troop of Dragoons. These Forces were then at *Carrickfergus*, *Antrim*, and *Lisburn*. The Major-General marched with the Horse and Dragoons, and left the Foot to follow with what Dispatch they could, who marched in one day, viz., the 30th of April, 1689, from *Lisburn* to *Killileagh*, which is sixteen long *Irish* miles; they joyned the General about Five at Night, who being then within two Miles of the Enemy, marched directly upon them.

"Being come within sight of them, he sent a Trumpet to them, desiring their Leader, or some of the Chief of them, to speak with him; not doubting but upon the gracious Offers he was impowered by His Majesty to make to them, he would have been able to bring back these deluded People to their Duty, without shedding of Blood on either side.

"But they fired upon the Trumpeter, and refused all Parley; so they engaged. Hunter was beaten, and fled, and his Party dispersed.

"I cannot learn the exact Number of Hunter's Army, or of the Slain. Some say he had three or four Thousand Men, others not above four Hundred; which may be reconciled, some computing the whole Rabble which followed him, others only those that charged in form against *Buchan*, but not those upon the Hills, and at greater distance.

"Some who pretend to have viewed the Field, and helped to bury the Dead, say there were but *sixty one* of *Hunter's* Men killed, and others say a great many more.

"However, that makes nothing to our present Dispute. How many were killed in Battle is not the Question. But our Author says, That Major-General *Buchan* Massacred *five or six Hundred*, in cold Blood, for several Days together.

"The contrary of which appears, from these two Matters of Fact, known to all the Country.

"First. That the Major-General was very Merciful, even on the Day of Battle.

"Secondly. That he marched off his Men early next Morning, and so did not stay to Massacre *for several days together*.

"As to the First. He stopped Execution as soon as the Enemy were broke, and out of Danger of Rallying: and tho' several shot were made against him out of the Castle of *Killileagh*, as he was in pursuit of the Enemy, part of Colonel *Mark Talbot's* Wigg was shot off by a Bullet from the Castle. Yet when he reduced that Castle (which he did the same Night), he not only gave Quarters for their Lives, but would not suffer his Men to take any Plunder. There, Major *Colaghan* shot one of his Men for putting his hand to a *Protestant*, after Order given that they should neither be Killed nor Plundered.

"Nay, farther. The Major-General was so careful lest the Souldiers, so exasperated, should do prejudice to the *Protestants* in the Town, that, though the Foot had Marched sixteen Miles that Day, and fought in the Evening, without any time to refresh themselves, and many of them actually Fainting with the Toyl, yet he would not suffer them to come into the Town, but drew them up upon an adjacent Hill, where he kept them all Night, and early next Morning Marched them back to *New Town* (a Town belonging to Sir *Robert Colvil*), into which he

would not suffer them to enter, for the same fear of them doing any prejudice to the *Protestants* (who wholly inhabit that Town). He only took a Guard of Horse and some Officers with himself into the Town to refresh themselves, where not one *Protestant* was hurt or toucht. There he dismist all the Prisoners he had taken at the Fight of *Killileagh*, requiring no other Conditions of them but an OATH not to bear ARMS again in opposition to King *James* (which we know how well they kept the first Opportunity they had to break it). And tho' these Prisoners, as well as those that were killed, had then King James's Protections in their Pockets (of which King *James* did very justly Complain, though this Author Wonders at it), yet the General did not require them to take out New Protections, but said the Old should be as Effectual to them as before their Insurrection, and they were made good to them to the Day that Schomberg landed.

"The General here sent home the Foot to their Quarters, and went himself with some Horse to *Port a Ferry* in the *Ardes*, where he took one *Thomas Hunter* Prisoner. And having settled that Part of the Countrey returned.

"As the Irish Forces Marched over *Belfast* Bridge, going to their Quarters, their Officers stopped them and Searched to see if any of them had taken any Plunder in that Expedition: And what they found caused it to be delivered to Mr. *Pottinger*, then Sovereign of the Town, to be put up in the Town-House in order to be restored to the Owners, as they should be known, which was accordingly done.

"And the Officers would not permit the Souldiers to make the least halt in the Town for fear of Disorders, but marched them straight thro' to their Quarters at *Carrickfergus*. In which they were so strict, that Major *Colaghan* broake a Souldier's Head for taking a Glass of Ale at a Door as he Marched by. Only the Regiment Quartered at *Antrim* staid at *Belfast* that Night, not being able to march so fast (*far*), but committed not the least Disorder."

J. W. H.

Miscellanea.

INSCRIBED STONE, CLONDUFF, CO. DOWN.

By Francis Joseph Bigger.

CLOSE to the ruins of the old Church of Clonduff, near Hilltown, in the Mournes, on the farm of Terence Fagan, in the townland of Ballyaughian, there are the remains of a fort. One side can still be traced, but the major portion was removed by a former owner of the farm. Terence Fagan informed me that he met with "heavy losses" for having done so, and "never did any good afterwards." This fort was surrounded by large stones embedded in the face of the bank, a section of which still remain *in situ*. There was a well within the ring of the fort which was long covered up, but is now open for use. Close to the remaining portion of the bank on the inside we collected several pieces of burnt stone and clinkers bearing evidence of having been exposed to great heat. In my opinion an ordinary domestic hearth would not have made this slag. I was informed that a considerable quantity of these burnt fragments were covered up in the bank. The most remarkable feature of the fort has yet to be told. One of the large granite stones which surrounded the fort, and is now built into the fence, has upon the face of it the ornament here depicted. The three rude horseshoe figures encircle each other, having a line from the centre to the outer ring. These lines are very rude, but distinctly and deeply cut into the coarse granite, and bear unmistakable evidence of age.

INSCRIBED STONE AT CLONDUFF, CO. DOWN.
(From a rubbing.)

The farmer told us that some years ago his predecessor had removed another stone, which also bore similar markings, to make a gate-post into an adjoining field. The same evening that the stone was removed and erected as a post, between "day and dark" a "little man" was seen beside it and noises heard. In the morning the gate was gone, having been removed by the "good people" during the night. It is to be hoped that the remaining inscribed stone will not only be protected by the fairies, but by Terence Fagan and his people, who kindly showed my friends and myself over the district on the occasion of our visit. I am not quite sure, but I think this is the only inscribed stone of this class in the County Down; yet I am much mistaken if similar ones could not be found in this same district, which abounds in pre-historic remains.

* * * *

EARLY FORM OF HARP.

By R. Young.

In the last published *Memoir of the Egypt Exploration Fund* there are very interesting plates given of the sculptured figures on the walls of the rock-hewn tomb of Anta at Deshasheh, the date of which is assigned by Flinders Petrie to 3600 B.C. A dancing scene is represented on the south wall in four lines of spirited figures; in the second from the base a large portion has been entirely destroyed by the Copts in their cutting a recess, but at the right hand "a group of a harper and singers remains in a fair state, and is one of the best carvings." The harper is represented squatting on the ground; the harp, of the flat bow form, having a large sound-board at the lower end, rests on his left shoulder. It has only seven strings.

ANTRIM CHURCH PLATE.[1]

By the Rev. H. F. M. Collis, B.D., Vicar of Antrim.

Edmond Johnson, of Grafton Street, Dublin, states that the Flagon was made in 1718, although in the inscription it is dated 1701. The maker's initials are W.A. Its weight is marked as 69 oz. 4 dwt., and he states it is the finest he has ever seen. The Paten was made in 1701 by David King, and weighs 12 oz. 3 dwt. The Chalice was made in 1699 by Adam Sowt, who was chief warden of the Corporation of Goldsmiths 1693, and who made the celebrated Alms Dish in Christ Church Cathedral, Dublin, and many pieces of Trinity College plate. Its weight is 4 oz. 7 dwt. The small Paten has the same initials as the Chalice.

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ANTRIM PARISH CHURCH.

By the Vicar.

After the account of Antrim Parish Church appeared (page 90, vol. iii.), a portion of it was copied into the *Belfast News-Letter* on the occasion of a Tercentenary Service which was held in the church in Nov., 1896. A copy of this paper was sent to a lady residing in Virginia, U.S.A., who is the daughter of a former Vicar of Antrim, and she, seeing it stated therein that the parochial records of Antrim were missing from 31 January, 1756, to 20 July, 1828, recollected that she had seen such a book since she went to America; with the result that, after a search, she found two books—one containing the parochial records of births, deaths, and marriages for 43 years, the first entry being 2 April, 1785, and the last 4 July, 1828; and the other being the preacher's book from 30 Nov., 1823, to 20 Nov., 1836. Both these books are now in my custody. Some of the records in the first are very badly kept, and are obviously imperfect, for there are gaps with no entry for several months; and some, on the contrary, are neatly and regularly kept. The title in the register is—

REGISTRY FOR PARISH OF ANTRIM,
DIOCESE OF CONNOR.
Revd. Geo. Macartney, A.M., *Vicar.*
James Craig, } *Church*
Wm. Thompson, } *Wardens.*
1785.

The restoration of these volumes is a great acquisition to the parish, and forms an excellent testimonial to the work done by the *Ulster Journal.*

* * * * *

SIR SAMUEL FERGUSON AND THE IRISH HARP.

By R. M. Young, M.R.I.A.

The following letter of Sir Samuel Ferguson's on the subject of the Irish harp (the original of which is in the writer's possession) will be of interest at the present time, when preparations are in progress for the second meeting of the *Feis Ceoil*, to be celebrated in Belfast early next month. Dr. James MacDonnell, himself a splendid specimen of the famous MacDonnells of the Glynns of Antrim, was the mainspring of the original meeting of Irish Harpers at Belfast in 1792. A devoted friend of E. Bunting, he assisted him in the preparation of his three volumes of Irish music. A full account of the information wished for by the writer of this letter will be found in Bunting's third volume, p. 43 *et seq.*, where a wood engraving of the Ullard sculpture is given, of which Sir Samuel Ferguson gives a drawing on his letter, done with much artistic feeling :—

Dublin, 38, Eccles St., *Nov. 17, 1839.*

Dear Doctor MacDonnell,—I have to make many apologies to you for not answering your very acceptable and valued letters, communicated to me by Mr. Bunting. My only excuse is that I have been greatly occupied—part of the time, indeed, in trying to carry out your own views and wishes respecting Bunting's book. It is a task for which, from my want of all musical requirements, I have been but badly prepared. However, feeling the importance of the undertaking, and seeing if I did not lend a hand Bunting would be left at a loss, I have done what I could to reduce his materials into form, and to add such information as I had in my own power to communicate, so that I hope and trust his book will yet make a figure not wholly unworthy of its admirable subject. In the course of an inquiry into the antiquity of the Irish harp which is embodied in the work, I have had occasion to examine the evidences adduced by Mr. Gunn to show that the harp which forms the frontispiece to his volume had formerly belonged to Queen Mary, whereas we all here suspect it to be the harp of Rory Dall O'Cahan. It would add materially to the weight of these

[1] See page 37, vol. iii.

proofs, on which we are inclined to claim this really beautiful instrument for the Irish, if it could be clearly shown that the tradition about Rory Dall having died in the house of a Scotch nobleman or gentleman, 'where he left his harp and a silver key to tune it," and about Echlin Kane having afterwards got a present of the same key, had been current among the Irish harpers before the publication of Johnson's *Tour in the Hebrides* (A.D. 1773); for if so, it is manifest that the story was an authentic one, and not founded on the anecdote of Echlin Kane mentioned in the *Tour*. Perhaps you can recollect whether you have heard that story when a boy from O'Neill, or from any other Source early enough to take it out of the authority of Johnson and set it up on independent traditionary founds. You would confer a great favour on us by endeavouring to recollect whether you ever heard the name of the gentleman or gentlemen at whose house Rory Dall is said to have died—or indeed any circumstances, however minute, respecting him that you can remember to have heard in your youth,—for it would be a great glory to us if we could make prize of this harp; and indeed I cannot help laughing when I think of the rage the Scotchmen will be in if we succeed in carrying on our reprizals as we have latterly been doing. It is only the other day that Petrie laid claim to the Lia Fail, which he insists is still at Tara, on the authority of Irish poems written before the *Chronicon Rhythmicum*, the oldest authority the Scotch can produce for the Scone monument. If you wish, I will order you the remaining volumes of the *Record Reports and Publications* from Hodges & Smith, who can supply you with them at any time. I found my drawing of the Ullard harp on my return here, and give a sketch of it on the back of the letter. It has seven strings and no forearm, being quite Egyptian in its character. We cannot, however, depend on the number of strings as proof; the Sculptor could not represent a greater number with effect on the stone, which is coarse-grained freestone, as I best remember. With sincere wishes that you may live to see our native music placed in its rightful position, and admitted to be "as old as the mist on the hill," I am, dear Doctor MacDonnell, very faithfully yours,

SAML. FERGUSON.

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COUNTY DOWN ELOPEMENT.

BY FRANCIS JOSEPH BIGGER.

The following notice is taken from a very early Irish newspaper which lately came into my hands—*The Dublin Weekly Journal*, dated 8 June, 1734. It has an up-to-date appearance, which shows how little such matters have changed in "Sweet County Down" within the last 160 years.

> Whereas Susana Reed aliass Bell Wife to Hugh Bell of Sheepstown in the County of Down Land Survayor hath on or about the First Day of February last Eloped and Disserted the said Hugh Reed and still continues so to do. Now this is to give Notice That if the said Susana Reed als Bell my said wife shall presume to borrow any Sum or Sums of money or Contract any Debts whatso ever the said Hugh Reed will not Pay or be Accountable for the same. Dated this 15th Day of May 1734.
>
> HUGH REED.

Reviews of Books.

Publications having any bearing upon local matters will be reviewed in this column.

Society for the Preservation of the Irish Language. Report for 1897.

We are always glad to review this Report, as it shows such excellent work done for the preservation of our ancient tongue. When so many elements are weighing against the perpetuation of our language, the truly laudable efforts made by this Society to preserve it display a spirit in the highest sense truly patriotic. The increased number of books sold during the past year speaks well for the future prospects of the Society, while the appointment of Professors of Irish in some of the Colleges is sure to have an excellent effect. We wish the cause all success.

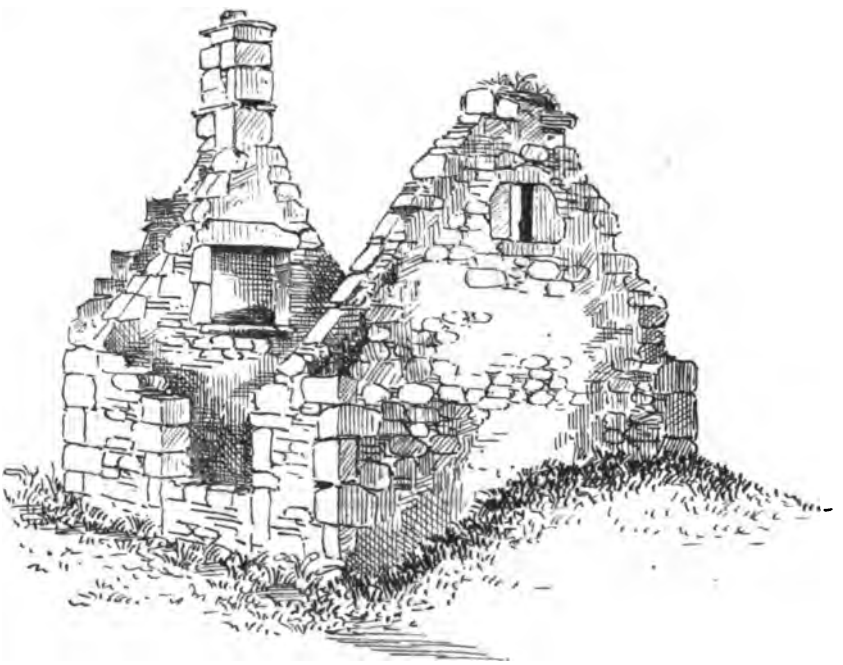
* * * * *

Ireland as a Tourist Resort. By S. F. Milligan, M.R.I.A. Price 1d.

This is a reprint from the *News-Letter* of a lecture delivered in aid of the Causeway Defence Fund by S. F. Milligan. It is well known that this fund is in urgent need of money, and everyone who has the interests of the country at heart should contribute his quota to so laudable an object. Apart, however, from the deservingness of the cause, this pamphlet is an excellent cheap production well worthy of perusal, and should be circulated broadcast by the thousand over the length and breadth of the three kingdoms. The style in which it is written, the manner of illustration, and the variety of places referred to, are sure to make it popular in the widest sense of the term.

Special Part of the Ulster Journal of Archæology. The Friary of Bun-na-margie, Ballycastle, Co. Antrim. By Francis Joseph Bigger, with plans and drawings by W. J. Fennell. Belfast: Marcus Ward & Co. Price, 2/6.

Bun-na-margie is not only the latest, but one of the best attempts as yet made to rescue the monastic history of Ulster from oblivion. The ancient Franciscan Friary at Ballycastle, on the North Coast of Antrim, if it has suffered from the neglect of ages, has been peculiarly fortunate in finding at last a learned and painstaking historian, who shows in his every page a cultured appreciation of the scenic beauty and sublimity of its surroundings, a critical accuracy in describing its actual ecclesiological and antiquarian remains, and a kindly sympathy in detailing its historical and legendary associations. He, too, has gained by the neglect of Bun-na-margie, for he has had to deal with a set of ecclesiastical ruins that has not been hackneyed by those who delight in dovetailing together a few dry-as-dust extracts from conflicting authors and calling it monastic history. Neither have the surroundings of this once famous Friary been profaned by the footprints of the professional guide-book maker, nor the freshness of its scenery been impaired by its transfer to the portfolio of the mercenary artist. He has had a fair field—and he has done his work well. His book cannot fail to induce those who read it to study their country's history in her ruins—to leave the beaten track, and wander thoughtfully among those secluded beauty-spots that are linked with ages past by monastic or castellated ruins, just as their seclusion or strength invited the world-weary ascetic to contemplation, or the predatory chieftain to defence.



THE GATE LODGE OF BUN-NA-MARGIE.

Bun-na-margie invited both ascetic and warrior. In ages long anterior to the dawn of Christianity, the district was known far from the Glens of Antrim; for the bardic lays of the children of Usnach, who landed there on their return from Glen Etive, were recited in every banqueting hall in Ireland. The absence of historic certainty in those legends, which the author tells so well, is no doubt disappointing, but it has its charm for those who delight to take refuge in the twilight of tradition from the rugged realities of recorded story. Rugged realities, I may well call them; for here, side by side with the quiet monastic life of the children of St. Francis, we have the bustle and turmoil and bloodshed of domestic strife, of foreign invasion, of reprisal and retaliation. The MacQuillins were generous patrons of the Franciscans; and when the MacDonnells slaughtered the MacQuillins, they took the Friary under their protection. When the Act of Suppression came, their powerful arm long warded the fatal blow from Bun-na-margie, but it could not shut out the din of battle from its peaceful cloisters. Shane O'Neill (the Proud), urged on by Queen Elizabeth, there attacked Sorley Boy MacDonnell. Later on, the friars rejoiced when Sorley Boy burned,

on the point of his sword, the parchment in which Her Majesty made him a grant of his father's broad acres. There are those who say that wars and rumours of wars have no place in monastic history. F. J. Bigger thinks otherwise, and rightly. The Franciscans were Irishmen; and there was no more marked trait in their character than their sympathy with their clansmen and former associates. The claim of kindred was near and dear to their hearts. They breathed from afar the air of battle. In their secluded retreat they fought in heart and thought with their kith and kin, and few will blame them for it—those who read F. J. Bigger's charming picture of the times they lived in, and the rude chaotic society that surrounded them, will not.

His summary of the weirdly beautiful legends of Julia M'Quillin is all too brief; but his detailed account of the actual remains of the Friary is exhaustive and accurate. Every object of interest about the place is minutely described, and freely illustrated by W. J. Fennell, architect, to whom too much praise cannot be given. Ground plans are drawn to scale. Elevations, sections, and views are given in lavish profusion to illustrate an interesting story that is told in an easy and fascinating style. Any person anxious to read or write Monastic History should have a copy of *Bun-na-margie* at his hand. The price at which it is published brings it within the reach of every reader, and no one who pretends to a knowledge of Irish History can afford to neglect it. Although in itself a complete part of the *Journal*, paged separately, yet every one who binds the *Journal* for future reference should secure this part.

JAS. E. MACKENNA, C.C.

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Blackthorn Blossoms. Irish verses by Thomas E. Mayne. Belfast: Aickin & Co., Ltd. 1897.

This is a daintly-printed volume of poems from the pen of one of our most esteemed local poets. Many of the pieces within its folds are of considerable merit. Some have a quaintness and local charm that tell home with an Ulster reader in a way that many poets do not. In this way we would refer particularly to "Matthias," an excellent picture of an old Northern farmer, to whom the details of his own parish are of more importance than the affairs of State or the great social problems of the day.

As a fair example of this sweet singer's poetry, we append a short piece on one of the early mythical gold smelters of Ireland, who worked his ore amongst the Wicklow Mountains:—

I have found it in plenteous store
  In the green heights of Foiltre,
Deep in the woodlands old and hoar
I found the glittering yellow ore
  That delights all eyes that see.

From the depths of the earth I'll tear
  The yellow metal and make
Great pins for my love's black hair,
Bracelets for wrists and ankles bare,
  For her throat a writhen snake.

Her throat is a column of ivory,
  And her breast as deep snow
Clasped in a circlet it shall be,
Which my strong smith shall make for me;
  Oh, proudly my love shall go!

Her robe above shall be caught
  With a brooch embossed and chased,
And with all magic virtues fraught;
She shall have armlets deftly wrought,
  And a broad belt for her waist.

All men love the yellow stone,
  Have sought it and fought for it still,
Till its sun-clear shining face has grown
Red as with blood, but I alone
  Have tamed it to my will.

Worlds unborn shall it bless or ban
  Throughout all coming years,
When my great smith, Ucadan,
Makes it the slave or master of man,
  Causer or stancher of tears.

To me it shall be servant meet
  To deck my dark proud love—
Golden pavements under her feet,
A shining golden throne for a seat,
  A golden roof above!

And it shall buy me counsels wise,
  Men's praise, and success in war,
And women's souls, and the light that lies
Half-slumberous in my love's deep eyes,
  Which is better than all by far.

Association for the Preservation of the Memorials of the Dead, Journal for 1897. Edited by Colonel Vigors and the Rev. J. F. M. Ffrench. To subscribers, 5/- per year.

This Report shows an excellent year's work. Communications from every county in Ireland have been received and recorded. Copious and, in many cases, excellent illustrations are given; and under this heading we would refer especially to the comprehensive plate of armorial bearings which acts as a frontispiece. Such references are invaluable to the future genealogist and historian, and cannot be too highly prized. We would, however, again press upon the editors the absolute desirability of repeating nothing from older records without local verification and a record of present condition or correctness; otherwise the Report is misleading and worse than useless. When a transcript is made from older books, such as *Mason's Survey* or *Knox's Down*, a note of the actual condition of the subject mentioned in the year of the Report should invariably be added. These can always be obtained with little difficulty.

Now that such good work is being done by this Society, could not the scope of its labours be widened a little by the initiation of some restorative and preservative work? This would be most desirable. We do not advocate a central fund, but we would like to see secretaries appointed in each county who would undertake such work, and collect subscriptions locally for the undertaking. This would increase the interest of people in their own monumental remains. We make this suggestion to the Editors, and will, so far as we are concerned, assist them in carrying it out, so that next year's Report may contain a page or two recording work done, as well as the other valuable matter.

* * * * *

Our Ulster Accent and Ulster Provincialisms. By One Who Knows. Belfast. Price 6d.

There is something about this book which we don't like. It has the flavour of an under-educated school teacher about it, who rushes in with a superficial knowledge where one with deeper erudition would scarcely tread. We do not for one moment mean to contend that our vulgar Ulster tongue would not admit of improvement—quite the reverse; but we do object to have so-called blemishes pointed out to us where none exist. The writer, for instance, despises the "a" sound in Derry so commonly adopted, quite oblivious of the fact that such would be more correct, and nearer the sound of the Irish *Deire*, the correct word. But then it is hard to please some people, and nothing but a rigid Anglicisation will suffice. To be marked as an Irishman is evidently to be much avoided, in the opinion of *One Who Knows* —not so in our opinion. There are many beautiful and expressive idioms and phrases in use amongst us, which, we trust, will not soon be abandoned. We have no thirst to be more distinguishable from the common Saxon herd, and so to guard our every expression that we might be mistaken for a man from Bolton. Just fancy the ignorance of a writer in stating that the expression "think long" stamps the user as an Irishman, and should be avoided as it is "not correct English." Was it an Irish poet who said—"The thoughts of youth are long, long thoughts"? Is there any more beautiful and expressive line than that? May the boy or girl who "thinks long" for the joys of home ever say so, in spite of such absurd twaddle as the remarks of *One Who Knows*, or thinks he does. Why the writer is so severe on every idiom that would denote Irish nationality is hard to say, seeing that most of our countrymen, we are glad to say, pride themselves on it, and justly so. In one place, *One Who Knows* says—"We have here in Ireland," &c.; and then again, "This phrase is used amongst *us* quite correctly. *But in Ulster some*," &c. When a writer uses such expressions it is time he was told to stop. Is he an Ulsterman, ashamed of his country after a temporary exile across the water, or what is he? His own grammar is unreliable. Surely *One Who* knew would not commence a sentence with "but"? "Through-other" is anathematised, and confounded with the lovely Saxon phrase "higgledy-piggledy." Any Ulster-Scot knows what "through-other" means, and knows also that no other expression in the language would express so much or so clearly what he does mean. We don't mind poor English folk objecting to it—they need not use it, but we will. "Throng" is a similar word of Scotch origin, and is properly used in the Ulster dialect of to-day. "Are you throng to-day," is quite correct, and has the authority of Scott and others to back it up, as well as our own continual usage, no matter what "good modern writers of English" may use. Then, again, the old Elizabethan use of "the" is demurred to. The language of the Bible and Shakespeare is not good enough for *One Who Knows*, but who belies his name. To embody the nature of the whole book we will copy just one paragraph :—

> We have in Ireland an emphatic way of replying to questions which strikes English people as peculiar and amusing. We are not content with simply answering "Yes," or "No," as English people would, but we emphasise our reply by putting it in two forms—"Yes, I do," "Yes, I can," "No, I don't," "No, he won't."

What nice distinctions! How easy it is to distinguish a "mere Irishman" from a lordly Englishman! How easy to amuse the latter, usually so phlegmatic, except when an Irishman is to be laughed at on or off the stage. We have only pointed out a few of the passages which we noticed as misleading. The whole book is childish, absurd, good for nothing, and only calculated to mislead and prevent silly people from using idioms and expressions quite correct, and redolent of the past, with meanings and associations not understood by one who should have shown his book to those who could have told him better, before he subscribed himself with the *alias—One Who Knows.*

Belfast and County Down Railway Company: Official Guide to County Down and the Mourne Mountains. By Robert Lloyd Praeger, B.A., B.E., M.R.I.A., etc. Marcus Ward & Co., Ld. 1898. Price 1/-. Cloth.

The Belfast and County Down Railway Company have wisely arranged to issue a new *Official Guide to County Down and the Mourne Mountains*, which, unlike the usual slipshod handbook, has been compiled by a thorough master of the subject, viz., Robert Lloyd Praeger, formerly of Belfast, but now resident in Dublin. It is printed by Marcus Ward & Co., Ld., and from the advance sheets we have had the privilege of inspecting, there is no doubt it will form a model for future guides, both Irish and English. Seventy of R. Welch's finest photographs of scenery and antiquities of the district are given, besides numerous coloured maps, geological sections, &c., with 232 pp. of clearly-printed and admirable matter, for one shilling in a special cloth binding. Better *resumés* of the geology, botany, and natural history of the county have not appeared, whilst the antiquary will find clear descriptions of the pre-historic and other monuments of antiquity. Exhaustive descriptions of the Mourne Mountains form a special feature. We shall reserve a more detailed notice for our next number.

Notes and Queries.

This column is open to readers desirous of obtaining or imparting information on questions of interest and obscure points of historical lore relating to the district.

QUERIES.

Knox Family.—William Knox was Under-Secretary of State to George III. for the American Colonies, 1770–1782, when the Colonies being lost to the Crown, the office was abolished. He had been Provost-Marshal of Georgia, and lived there 1756–1762; was Agent for Trinidad, and Secretary for New York before 1782. He had an estate, Slebech, near Haverfordwest, Pembrokeshire, for which county he served as High Sheriff. He had a town house in Soho Square, London. His descendants possess some interesting and valuable State papers and correspondence of his, much of the latter on Irish affairs; and some of his letters to Mr. Eden are now in the British Museum. He married, 1765, ——, daughter of James Ford, of Dublin, and died 1810, having had issue four sons (of whom Thomas, William, and Frederick died unmarried) and three daughters [Harriet died unmarried; Letitia Elizabeth married, 22 Oct., 1814, Gen. Sir Arthur Dillon, 3rd Baronet (who *d.s.p.* 1845); Caroline married, 1809, Carew Smyth, Recorder of Limerick, son of Rev. Thomas Smyth, D.D., of Molesworth Street, Dublin, Precentor of Clogher and Rector of Enniskillen (by his wife, Judith, daughter of James Ford of Dublin, aforenamed), and had issue]. George Knox, the fourth son. married Sophia, daughter of the Chevalier de St. Leon, Legion d'Honneur, and had issue William George Knox, Chief Justice of Trinidad, who married and had issue.

I wish to ascertain the Christian names of the Under-Secretary's father and grandfather and their Scottish descent, as these are not recorded in any of his MSS. In a memorandum found among his papers is the following:—

"My Grandfather was of the same family with John Knox, the Scotch Reformer, but I know not how nearly related. He married the daughter of Porter, Laird of Barnweel, and passed into Ireland as a Settler, and took up lands in the lower part of the County Antrim in the latter end of James' or beginning of Charles the first's reign. He accepted the Commission of Cornet in a Troop raised for the King and commanded by Captain Hamilton, and appears to have been a Royalist from Principle, for when that Troop was taken Prisoner in Carrickfergus Castle by Oliver Cromwell, he, with the other officers, refused to be incorporated in Cromwell's Guards with the same ranke as they held in their troop. Their lands were accordingly confiscated; but in hope that things would come round, they sat themselves down upon portions of their former property under the new proprietors. At the Restoration they were disappointed, as all Cromwell's Grants were confirmed, and no compensation made them. My Grandfather had no resource but in the change of his Principles from a Royalist to an Anti-Stewart, and he brought up his Sons in the strongest principles of Whiggism. He lived to see James the second of the race detested, a fugitive in Ireland, and had the satisfaction of numbering his two oldest sons among the defenders of Derry[1] and . . . My Father was the youngest of his children, and was then too young to carry arms. When the war was over he was thought to have a turn for the Church, and he was sent to Glasgow to be brought up a Presbyterian teacher. The detection of an amour with a bed-maker, it is said, was the cause of his quitting that University, and with it all thoughts of the pastoral Cloake; and pursuing the Study of Physick at Edinburgh, where he received his

[1] "Alex. Knox," one of the signatories to the Address from Derry to King William and Queen Mary, 29 July, 1689, may be one of these sons. None of the name signed the Address from Enniskillen.

Diploma about the time Bishop Burnett was scheming a Union between the Churches, he was chosen by the University to convey up to London their demands on the part of Scotland, which introduced him to Bishop Burnett and Archbishop Tillotson. He found the former very ready to admit the claimes of the Scotch Church, but the other not so willing to make concessions on the part of the Church of England. . . . My Father returned to Ireland and began to practice Physick in Dublin, but finding a City life disagree with his Constitution, he removed into the country. He married shortly after the youngest daughter, Nicola, of John King,[1] Esqre., of Gola, in the County Fermanagh, and fixed at Clonish (Clones), in the County Monaghan, where I was born in the year 1732, the youngest of all his children."

The family arms and crest are the same as those of the Dungannon family, Earls of Ranfurly. A William Knox was agent to William King, D.D., when Bishop of Derry, for his See lands in 1696. Mrs. Mariana Leslie (wife of Rev. John Leslie, D.D., of Donaghmore), in a letter of 4 June, 1696, mentions her "son Knox" and his wife. Captain William Knox was living 1701. I have not been able to identify any of these.

CHARLES S. KING, Bart.,
Corrard, Co. Fermanagh.

Abernethy.—Are any portraits known to exist of the Rev. Dr. John Abernethy, the famous Arian minister of Antrim; or of his father, the Rev. John Abernethy, minister of Brigh, Co. Tyrone, and of Moneymore, Co. Derry; or of his grandson, John Abernethy, F.R.S., the famous surgeon of London? F. J. B.

James Porter.—I have in my possession a small portrait of a middle-aged gentleman in Georgian garments, stock and ruffled shirt. The features are pleasing, and the nose aquiline. The name written beneath is *James Porter*. Can any reader say if this would be the Rev. James Porter of Greyabbey, or if a portrait of him was ever taken?

F. J. B.

Irishmen at the Crusades.—In the "Notes and Queries" of the October number of your Journal, F. J. B. enquires whether any Irish ever took part in the Crusades. I will refer him to Tasso's *Jerusalem Delivered*, I., stanza 44, where the poet states that William, younger son of the King of England, took a body of Irish troops with him to Jerusalem. This is not historically correct, for William Rufus was himself king in 1099, and besides that he was not a Crusader. Tasso speaks of Robert, Duke of Normandy, and his men, in stanza 38. It would be a curious enquiry what authority the poet had for making this statement.

DOMINICK BROWNE.

Ireland and the Crusades.—In addition to John Salmon's interesting notes on above, Fuller, in his *History of the Holy Warre* (the Crusades), 1639, &c., reprinted 1840, says—"All the concert of Europe (of Christendom, I mean) would have made no music were it not for the Irish harp." This shows that minstrels followed such chiefs as took part in these expeditions for the recovery of the Holy Sepulchre, and it may well be that some of the noble pupils of the gay science had brought their harps with them to give the troubadours and minstrels of other lands a sample of the then famous music of Erin.

JOHN MARSHALL.

Bunker's Hill.—John Vinycomb, in his article on "Seals and Armorial Insignia, &c.," states that "Bunker Hill," Boston, U.S.A., is named after Bunker's Hill on the Co. Down coast, but gives no proof of the statement. It is to be hoped that if he has decisive proof he will publish it. Froude, in *The English in Ireland*, refers to it as an interesting question; and "Carroll Malone," who contributed to the old *Nation*, and is supposed to be James M'Burney, a Co. Down man, in his ballad "The Good Ship Castle Down" (a rebel chaunt, A.D. 1776), explicitly states—

> "By that green slope beside Belfast, we cheer'd and cheer'd it still,
> For they had chang'd its name that year, and they call'd it Bunker's Hill."

We know the admiration of the Belfast people of those days for the American Colonies' efforts at independence; and as this was a favourite Volunteer ground, there is every probability that this statement is correct regarding the origin of the name, and that our local hill was named after the American one. Should it turn out otherwise, and if any proof be adduced to the contrary, Ulstermen may well be pleased that the green slope by the shores of Belfast Lough has conferred its name on that other hill for ever associated with American Independence. JOHN MARSHALL.

Irish Crosses.—A collection of fine pencil drawings of ancient Irish crosses, round towers, &c., by G. V. Dunoyer and Hennett Chambers, has lately been acquired by the querist. Is anything known of Dunoyer's intention to publish a book on Irish antiquities in 1846, the date of their execution? Who was Hennett Chambers? Y.

[1] Third son (but eldest to leave male issue) of James King of Corrard, Fermanagh, and Nicholas Johnston, his spouse. The name "Nicholas" was brought into the Johnston family by the marriage, as his second wife, of *Nicholas* Douglas, daughter of the Baron of Drumlanrig, with John Johnston of that Ilk (died 1568). She had issue James Johnston, served heir to his mother, 1630, and John Johnston, who had a charter of lands, 1594.

Oath of Allegiance.—Perhaps some of your readers could inform me as to whether the following Oath of Allegiance was that of a suspect or a loyalist? I find it is recorded in the *Montgomery Manuscripts* that among those who attended the funeral of Hugh, first Viscount Montgomery, of the Great Ards, in 1636, was John Millen, Greyabbey, who was in the employment of the deceased. The Adam Millen in question was a descendant of the above, and is buried in the old churchyard of Greyabbey, having died on the 23 September, 1818, aged 76. S. S. M.

COUNTY OF DOWN. } Adam Millen of Gordonall

in said County, voluntarily made and Subscribed the OATH of Allegiance as underneath, this 24 Day of JUNE, 1797.

R. Montgomery

I Adam Millen do sincerely promise and swear, that I will be faithful and bear true Allegiance to his Majesty King George the Third, and that I will faithfully support and maintain the Laws and Constitutions of this Kingdom, and the Succession to the Throne in his Majesty's illustrious House. So help me God.

Adam millen

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THE ANCIENT CHURCHES OF ARMAGH:

BEING THE SUBSTANCE OF A PAPER READ BEFORE THE ARMAGH NATURAL HISTORY AND PHILOSOPHICAL SOCIETY, ON THE 14TH OF MARCH, 1860.

BY WILLIAM REEVES, D.D., VICAR OF LUSK.

LUSK:
PRINTED FOR THE AUTHOR.

MDCCCLX.

In accordance with the promise made in the first number of this Journal, to republish some of the scarcest pamphlets from the pen of the late Bishop Reeves, the above invaluable paper has been selected as the first. The following notice, printed on the back of half-title of original, shows the well-known generous spirit of the writer:—"Five hundred copies of this Lecture have been printed, the proceeds of which, at half-a-crown a-piece, the writer intends to devote to the repair of the Round Tower at Lusk. Persons disposed to further this object by taking copies, can be supplied, post free, on application to the writer at the Vicarage, Lusk, County of Dublin."

The Churches of Armagh.

II.—THE RATH—*continued.*

(Continued from page 195, vol. iii.)

1121. TWO streets of the Trian Masain burned, from the door of the Rath to the Cross of Brigid; and a great storm prevailed, which knocked off the cap of the bell-tower of Armagh.

1166. Armagh burned in two streets, from the Cross of Columcille to the Cross of Bishop Eoghan, and from the Cross of Bishop Eoghan, in the second street, to the cross at the door of the Rath; and all the Rath with its temples, except the Abbey Church of Peter and

Paul, and a few of the houses, and a street to the west of the Rath, from the Cross of Sechnall to the Cross of Brigid.

Thus, we learn from these accidental notices, which were entered in the monastic annals, as it were in a diary, immediately after the occurrences, that the town of Ardmagh consisted, at an early date, of two main departments, the Rath, which was the nucleus, and the Trians, or wards, which were three in number, and formed the outer belt of habitation. It would be almost impossible, at the present day, to define the Rath or central enclosure with exactness; but we may take the outline communicated to Stuart, and printed by him in his appendix (p. 588). According to it, the upper enclosure or entrenchment, commencing on the west, observed pretty much the course of Callan Street, the circle being continued across Abbey Street, a little below the Infirmary, and through the gardens, round to Market Street. The lower enclosure leaves still a trace where it crossed Abbey Street, at the Wesleyan chapel. Within the upper ring all the edifices were ecclesiastical.

1. First, there was the Damhliacc (pronounced *Duleek*) Mor, or Great Stone-church, probably occupying part of the site of the present cathedral. It bears the name here given to it in the annals at the year 839, while at 890 and 907 it is mentioned under the generic title of *Ecclais*, or "church." This building was probably a plain oblong, with the door in the west and principal window in the east. Distinguished individuals were occasionally buried within it, as we find that in 1010 a chief was interred before the altar. In 995 it was burned, and the roof remained, as the annalists observe, for 130 years in a ruined condition, until 1125, when Cellach or Celsus new roofed it, and covered it with shingles. This building seems to have served as the principal church until 1268, when Maelpatrick O'Scannail, the Primate, who founded the Franciscan Abbey, commenced the Tempull Mor, or "Great Church" of Armagh. The new structure, like the Roman Catholic Cathedral in our day, was probably carried on at intervals, and required a long period for its completion: but when finished, proved enduring; for after repeated conflagrations, changes, and repairs, it still remains the pride of the province and the glory of its noble restorer, who might have demolished the old shell, and at less cost have erected a larger and handsomer edifice on the same or another site, but who, as his Grace wisely judged, preferred, at any sacrifice, to retain, as far as possible, the ancient fabric in its original proportions and time-honoured associations.

2. *The Round Tower.*—Like other ancient churches of this character, the early cathedral of Armagh seems to have had no steeple in immediate connection with it; but nigh at hand, probably about forty feet from the north-west angle, stood the *Cloictech*, or "Bell-tower." This ordinary accompaniment of the leading monastic establishments existed, as might be expected, at Armagh. There is some reason for thinking that, as at Clonmacnoise and Glendalough, so also here, there were more than one; for at 995 it is related that the "bell-towers," as well as other buildings, suffered from the effects of lightning. Only one, however, seems to have been restored, for in the great fire of 1020, we are told the *Cloictech*, with its bells, was consumed. Bells, not indeed large and mounted ones, such as we now employ for distant call, but small square hand-bells of bronze or iron, such as the bell of St. Patrick, which, through Dr. Todd's kindness, I am enabled to exhibit to you. This round tower had a conical cap, such as we sée on the towers of Devenish and Antrim, as we learn from the Four Masters, who, at 1121, state: "A great wind storm happened in the December of this year, which knocked off the cover (*bencobhair*) of the Cloictech." How long the tower survived its decapitation, or by whom or how it was altogether removed, we know not. It is most likely that it fell from age or injury, because there existed a general disposition, as exemplified at Kilkenny, Cashel, Down, and Lusk, to retain these structures and adjust the new ones to suit them; and surely where such a principle operated in Lusk, in a quarter essentially Anglican, and at so late a date as 1475, Armagh, so Irish, so venerable, so rich in hallowed associations, would hardly have proved an exception to the rule.

3. *The Sabhall.*—Within the Rath there existed an oratory, called the *Sabhall*, or "Barn," which, from its position, is styled in the Book of Armagh the *Sinistralis*, or "Northern" church. It may have derived this peculiar name, as the only other church in Ireland so called, namely, *Sabhall Patraic* or Saul, near Downpatrick, is said to have done, from its unusual bearing, north and south. This church is said to have been founded by St. Patrick, on the spot where he came upon the fawn at his first inspection, and it is one of the *Dertechs* or "Oratories" mentioned in the Annals, at 839 and 919, and *the dertech* of 890 and 1108, at which later date it is recorded to have been covered with lead. It seems to have been a church of some importance, for at 1011, we read in the Four Masters of "the death of *Cennfaeladh*, of *the Sabhall*, bishop, anchorite, pilgrim, and confessor."

Here, as early as 750, the Book of Armagh declares that the "virgins and penitents and married attendants of the church were wont to hear the word of preaching on the Lord's day." Among other churches it suffered in the conflagrations of 916 and 1020, being described, at the latter date, as a *daimliag* or "stone church." The site cannot now be determined, but we suppose it to have stood somewhere near the extremity of the north transept of the present cathedral.

4. *Duleek Toga.*—The *Daimhliag na Toe*, or *Togha*—that is, the "Stone Church of the Elections"—stood on the south side of the present cathedral. It is not easy to determine whether this oratory or the Great Church is intended in the passage of the Book of Armagh, which states that "In the southern church (*australi bassilica*), the bishops and presbyters, and anchorites of the church, and the rest of the religious, offer acceptable praises" (fol. 21, *a. a.*). This building suffered in the fires of 916 and 1020. The site of the building is doubtful. Harris, indeed, in the plate of the cathedral, which Primate Boulter presented him with before 1742, and which is prefixed to Armagh, in his edition of Ware's Bishops, exhibits a bit of ragged masonry, running out from the end buttress on the south side of the choir, at the south-east angle, and calls it "Part of the ruin of the old parish church where the Rector of Armagh is always inducted, for want of which church Divine Service is now performed in the nave of the cathedral." Rocque also marks the spot by a small oblong trace in the angle of the south transept and choir, and styles it "The Parish Church." Stuart carries out the parochial idea (p. 96), and makes this the *Basilica Vetus Concionatoria*, or "Old Preaching Church," an expression derived from Colgan (Trias Thaumaturga, p. 298, *a.*), who thus translated the words of the Annals, Sen Caṫaoiɲ Pɲoiceptɑ, which, in reality, have no reference to any building, but simply mean "the old preaching chair" or "pulpit." This article of ecclesiastical furniture perished in the fire of 1020.

5. *Library.*—Forming part of the monastic group was the *Teach Screaptra*, "House of Writings," or Library. It was the only building within the rath which escaped the devouring element in the great fire of 1020. Where shall we place this ΨΥΧΗC ΙΑΤΡΕΙΟΝ? At this period Armagh was a famous school of learning, and numerously attended by the youth of Ireland, whose private studies received a check, for, though the Library escaped, the fire consumed "their books in the houses of the students."

6. *Abbot's House.*—And as there was an Abbot, the successor of Patrick, and chief functionary of the place, so there was a separate abode for him, inside the Rath, but anciently enclosed within a rampart of its own. The first mention of it is in the Annals of Ulster, at 822, where it is called the *Foruth na nAbbadh*, in the notice of its destruction by fire. At 915, it is called the *Lis nAbbadh;* and, lastly, at 1116, *Teach nAbbadh mor*, or "Great House of the Abbot," in which year, at the beginning of Lent, it, and twenty houses about it, were burnt. After it was rebuilt, Cardinal Paparo passed a week here in 1151, in company with Gelasius, the Coarb of Saint Patrick. The only guide we have to the site of the Abbot's house is the distribution of the belt of ground which surrounds the cathedral. You observe on the map that the whole perimeter is occupied by four holdings: the Dean's on north and north-east; the Vicars', on south-east; the Prebendary of Kilmore, or Chancellor's, on the south; and the Archbishop's on the entire west. Now, at the commencement of the seventeenth century, there was a place and building at the north end of the Vicars' Hill called the *Archbishop's Court*, which may have been a relique of the old residence. The dean's holding may also have been a portion of the episcopal premises, because in early times there was no dean, and it is likely that when that dignity was instituted, the coarb of St. Patrick retired from his abbatial to his episcopal functions, delegating the former to his new capitular president, and with it the holdings belonging to the office. At such a time it probably was that the Primate's Armagh residence was transferred to Bishop's Court in Mullinure, lying N.N.E. of the city, where, on the western slope of a little hill, once insulated by water, and tenanted in modern days by a person called Magill, those interesting remains were discovered, which the late John Corry so graphically described twelve years ago. Here was found a golden bulla, and numerous other curious articles, which formed the best portion of a choice collection that John Corry sold to St. Columba's College, then occupying Stackallen House.

In Primate Sweteman's Register, which is the earliest in the Armagh series, I have found five documents, which, at the years 1365, 1370, 1373, 1375, and 1376, are given "*in manerio nostro infra lacum juxta Ardmacham*," "in our manor at the lake near Armagh." The house was probably burned, or otherwise rendered uninhabitable, soon after the last of these dates, for I never again find it mentioned in any of the registers. It is very remarkable that a leaden bulla of

Urban V., who died in 1370, and a coin of 1371, were the latest of the numerous objects of this kind which were found there; and Corry, arguing from the date of things found, and the quantity of charcoal discovered in the ruins, concluded that the place had been destroyed by fire about this period. Thus the results of two independent antiquarian processes, by an interesting coincidence, approach each other within five years in the determination of a historical point.

The favourite residence, however, of the primates was at Dromiskin, and Termonfeckin, in the upper diocese or county of Louth, where "Inter Anglicos," as this division was styled, human life and dignity were more regarded than "Inter Hibernicos," as the lower diocese, or Armagh and Tyrone portion, was designated. And when the primates did visit Armagh, which, on account of the hazard of person and property they were subject to in passing through O'Hanlon's country, was as seldom as duty would permit, they took up their abode in one of the religious houses adjacent to the cathedral. Thus, in 1460, Primate Bole occupied his chambers in the old Culdee Priory, between Castle Street and the churchyard wall. Subsequently the primates established a residence for themselves in Drogheda, which was fortunate for the literature of Ireland, as the walls of that town saved Archbishop Ussher's library at a time when a less fortified and populous depository must have yielded to the lawlessness of the disaffected. Primate Robinson, however, restored Armagh to its primitive dignity in 1769, when he procured an Act of Council, constituting as a demesne the tract now known as such, and ordaining that the site of mansion-house be transferred from Drogheda to said demesne.

7. *The Kitchen.*—The *Cuicin*, or "Kitchen," of the Ferta was seventeen feet long. Possibly that on the hill was of the same dimensions. This building was consumed by the fire of 915.

8. *The Prison.*—A curious account of the pagan cemeteries of Ireland, cited by Dr. Petrie, from the Leabhar-na-h-Uidhre, and written in the twelfth century, mentions an authority, the "Libur Budi (Yellow Book), which disappeared from the Carcar at Armagh" (Round Towers, p. 104).

9. *The Grove.*—A *Fidh-nemhedh*, or "Sacred Shrubbery," occupied a place close to the conventual buildings. It is mentioned in the Irish of the Tripartite Life, and is stated in the Annals to have been consumed in the fire of 995.

10. *The Cemetery.*—The *Relicc*, or "Cemetery," probably occupied at first the space next the great church on the south. In after time, it extended all round. A portion was appropriated to regal interments, like that in the Relig Oran of Iona. It was called *Cæmiterium Regum*, or Tumba Rioġaiḋe, "Royal Cemetery," and kings of Ailech were interred here in 934, 1064, and 1149. Here it is probable the remains of Brian Boru were deposited in 1014.

11. *The Culdees' House.*—This abode of the primitive ministers of the Church was originally inside the Rath; but, as the principal history of the body belongs to a later date, we shall reserve its consideration for a later chapter.

12. *The Hospice.*—The *Lis Aeidhedh*, or "Fort of Guests," at Armagh, is mentioned in the Annals at 1003, 1015, 1116, 1155, and it possessed a landed endowment, of which the herenachs, or church farmers, at the last two dates, were of the family MacGillachiarain, a name now current in Antrim, whither it came from Bute, in the form of MacElheran. It is very doubtful whether this structure was inside the Rath. In all the conflagrations of Armagh, no mention is made of this spot; whence one would be disposed to place it outside the town, although such an appendage to a monastery like Armagh is what might be expected, as there was one at Clonmacnois.

13. *The Gate.*—The Rath had an entrance, or Doṁaṫ, which is mentioned in the Annals at 1121, 1166, outside which stood a cross. I think we may safely assign the situation of this to the top of Market Street, where is the eastern entrance of the Cathedral premises. Colgan correctly renders Doṁaṫ Raṫa by *Porta Rathensis*, which, Stuart misinterpreting, makes a fourth district, and calls it *Portrath.*

In the seventeenth century, this Rath, or fort, resumed its primitive condition of a fortress. For, in 1561, according to the Four Masters, the Lord Deputy Sussex "pitched his camp of numerous hosts at Armagh, and erected strong raths and impregnable ramparts around the great church of Armagh, in order that he might have warders continually guarding that place." Happily the crenelated walls are now gone, and, in the absence of material defence, the Rath derives its present strength from the general consent, that it contains the best ordered church and the most effective choir in the island; and that, if it be desired to witness the perfection of choral service, within the Rath of Armagh is the building where, *par excellence*, the wish may be gratified.

III.—The Town.

Outside the Rath, the town was divided into three *trians* or wards. *Trian* means a "third portion;" but, like our "quarter," it came to signify "a district," without any reference to proportion. In the case of Armagh, however, the numerical import of the word was observed, for there were only the *Trian Mor*, or "Great Ward;" *Trian Masain*, or "Masan's Ward;" and *Trian Saxan*, or "English Ward." Of these, the Trian Saxan is ascertainable from the Inquisition of St. Peter and St. Paul's and the Caulfeild Patents, and is shown to be the region embraced by Upper English and Abbey Streets, and from it *English Street* probably derived its name. Abbey Street in those documents is called *Bor-ne Trian-Sassenach*, "Street of the English Quarter." In this district lived Flann MacSinaich, hereditary keeper of the Bachall Iosa, in 1127. He was of the same family, the *Clann Sinaich*, with the hereditary primates, and was the most honoured lay functionary in the community. Here also the keeper of the Canon, or Book of Armagh, had his lodging, which was a tenement near the foot of Abbey Street. And hereabouts, in all probability, dwelt the keeper of St. Patrick's bell. I had the good fortune, though not a resident of Armagh, to represent the second of these officials, when, as the possessor of the Book of Armagh, I exhibited and described it to you in the January of 1855; and in the third capacity I appear before you this evening, being permitted by the Rev. Doctor Todd, the distinguished owner of St. Patrick's bell, to become its temporary custodee, and exhibit it in this its ancient abode. The first office, I regret to say, I can never discharge, as the Bachall Iosa, which was *purchased* by Malachi O'Morgair, on the death of Flann O'Sinaich, in 1135, was carried off to Dublin by William FitzAdelm, in 1180, and having been deposited in Christ Church, and preserved with great veneration there for nearly four centuries, was burned in 1538.

2. *Trian Masain.*—This ward seems to have included Market Street and adjacent parts of Thomas and Scotch Streets. In 1121 two streets in Trian Masain, from the door of the Rath to St. Brigid's Cross, were burned. As Trian Saxan extended northwards from the same door, along English Street, I presume the Trian Masain extended southwards, south-east, and westwards.

3. *Trian Mor.*—I conjecture that this ward included Irish Street, Callan Street, and the western region of the town.

4. *Crosses.*—Distributed through the town were various ecclesiastical crosses. In 1166, Armagh was burned from the cross of

Columkille to the cross of Bishop Eoghan, and from the cross of Bishop Eoghan, in the second street, to the cross at the door of the Rath, and from the cross of Sechnall to the cross of Brigid. Again, in 1121, two streets of the Trian Masain were burned, from the door of the Rath to St. Brigid's Cross. Again, in 1189, Armagh was burned from St. Brigid's Crosses to St. Brigid's Church.

These crosses probably marked boundaries and limits of certain jurisdictions, but where they stood it is impossible now to pronounce. Primate Prene brought a cross from Raphoe, but it was probably an altar cross, though in Stuart's time many were disposed to identify it with that which now lies in the churchyard, and of which he has given an engraving. This venerable memorial of ancient sculpture has long been lying neglected, and treated pretty much like rubbish. As an antiquary I look with sorrow on that ancient monument in its prostrate and dismembered condition, while mural tablets of very questionable merit, and, at all events, of modern date, are comfortably housed and exhibited in the cathedral. Surely this pillar, which, during a term of 600 years, never drooped its head, now deserves a helping hand, that it may rise and stand upright.

IV.—Priory of the Culdees.

The community of the Culdees was originally a college of secular clergy, who lived together and submitted to a rule, the principal requirement of which was a common table. They were analogous to secular canons, who in many instances formed the ancient chapters of cathedral and collegiate establishments. The name Culdee is in Irish Céile Dé, which signifies an "attendant of God;" and though many wild and absurd notions have been broached, both here and in Scotland, as to their tenets and practices, it is matter of historical certainty that in belief they differed nothing from their contemporaries, and that their only peculiarity was their discipline, which observed an intermediate position between the monastic and parochial clergy. The maintenance of divine service, and, in particular, the practice of choral worship, seems to have been their special function, and on this account they formed an important element in the cathedral economy. We have evidence on record of their existence in Armagh, Clonmacnois, Clondalkin, Devenish, Clones, Popull, Monanincha, and Sligo, in Ireland; they were found also in York; and Scottish chartularies are particularly rich in notices of them.

At 919, we are told in the Irish Annals that a "Ceile De came

across the sea westward to establish laws in Ireland;" probably to bring the Irish into conformity with the rule for Canons which had been established in 816, at the Council of Aix-la-Chapelle. In the same year it is recorded also that Armagh was plundered by Godfrey, son of Ivor, the Dane, on the Saturday before St. Martin's festival; but he spared the houses of prayer, with the Culdees, and the sick. This is the earliest mention which the Annals make of this local existence of the order in Ireland. These Ceile De, then, of Armagh continued to be the officiating clergy of the churches here, and by degrees grouped themselves around the Great Church, where they became the standing ministers of the cathedral. They were presided over by a prior, and numbered about twelve individuals. This prior had the charge of the services in church, and superintended the order of public worship, which was principally choral. But when the cathedral acquired more importance, and it was judged desirable to multiply its dignitaries—soon after the English Invasion, certainly not later than 1268, when the new Ecclas Mor was founded—a new staff was superadded to the old corporation: then a dean was created, and a chancellor, and a treasurer, and the archdeacon or bishop's-eye was admitted, and prebendaries were appointed, all of whom were secular priests. This was the ordinary cathedral establishment, with one exception: no precentor was appointed, and this, because the office was virtually in existence already, though under a different name; and the prior of the Culdees was allowed to continue in the exercise of his old functions, while his community acted as the clerks or choir; and thus, in the case of Armagh, the old and new foundations subsisted together, and continued distinct, though with combined action, until the Reformation. The prior of the Culdees ranked next the dean, as the precentor now does; and in many entries of the Armagh registers we find the joint recognition of the Dean and Chapter with the Prior and Culdees. This retention of the old system did not exist elsewhere in Ireland, at least we have no record of it; but, as a general rule, the whole constitution was recast, and an ostensible precentor appointed, who was part and parcel of the chapter, while the choir was excluded from a voice in deliberation.

Among the precious manuscripts of Trinity College, Dublin, which formed part of Archbishop Ussher's collection, is the old Antiphonary, or Service Book, of the cathedral of Armagh, with the choral parts accompanied by the ancient musical notation. And this book is doubly interesting, as it contains in the calendar notices of the obits of some distinguished Culdees. In the following translations of these entries, you will observe that MacGillamura is the prevailing name:—

1549.—On St. Agnes' day, January 28, after keeping all the canonical hours, though bowed down with infirmity and decrepitude, died Edmund MacCamal, Dean of Armagh and Prior of the Colidei, or Convent of the Greater Metropolitical Church of Armagh.

1556, 16th August.—On this day died the venerable man, Master John MacGillamura, late Master of the Works, and Collideus of the Metropolitical Church of Armagh, on whose soul may God have mercy.

1570, June 9.—The death of Roland MacGillamura, a most venerable man, prudent, bountiful, humble, affable, loving, and beloved by all. Formerly Rector of Clonmore, and Vicar of Ardee, Bachelor in Sacred Theology, and Lecturer in the same, and Collideus of the Metropolitical Church of Armagh.

1574, October 5.—On this day died Master Nicholas MacGillamura, late Master of the Works, and Collideus of the Metropolitical Church of Armagh. A good man, bountiful, amiable, and universally beloved, a perfect priest, and great proficient in the musical art. On whose soul may God have mercy, and let every one who reads this say a Pater Noster, Ave Maria, and the Creed.

The Prior of the Culdees was generally beneficed, and there is a most interesting account in Primate Mey's Register of the proceedings which took place in consequence of an effort made by Donald MacKassaid to evict Donald O'Kellachan, Prior of the Culdees, from the Vicarage of Tynan, on the ground that the enjoyment of the benefice was incompatible with his cathedral dignity. After a decision at Rome, and then an appeal, and then a reference to a commission at home, the Primate gave sentence in 1448, that the Priory of the college of Secular Priests, commonly called Colidei, being a simple office, and without cure, was not incompatible with a benefice, and he accordingly confirmed the Prior in possession of Tynan.

At the dissolution of religious houses in Ireland, in 1541, this community was very unjustly regarded in the light of a monastic establishment, though in reality they were nothing more than an appendage of the cathedral, possessing their own special endowment and government. But finding a Dean and Chapter besides, it was argued that they must be of a conventual character, and they were, therefore included in the provisions of the Act of Dissolution. Accordingly they were broken up. In 1625, it was found that the Prior and the brotherhood had forsaken the Priory, and were all dead twenty-five years before. The crown, however, did not seize or dispose of their endowments, which consisted of seven townlands in

the parish of Lisnadill, containing in all 1,423 acres, together with the rectories of Toaghy or Derrynoose, Creggan, Mullaghbrack, Tynan, Monterheney or Tawnatalee (now Ballymore), Donaghmore, and Clonfeakle; the Vicarages of Levallyeglish or Loughgall, Kilnesaggart (now in Forkhill), Spoctane, and Tonachbryn, in Killevy; and some small lots of grounds; also several holdings in the town of Armagh.

All these were taken up by Primate Henry Ussher, and farmed by his seneschal, Sir Toby Caulfeild, from 1605 to 1609, producing but £20 a-year. Then Dean Maxwell managed them for two years, and maintained some vicars choral. Then Primate Hampton took them in hands, and farmed them for twelve years, during which time they produced £47 a-year, and with the proceeds he made some repairs in the Cathedral. In 1623, John Symonds, the Rector, farmed them, and received £46 a-year from the lands, and £8 6s. from the city tenements.

Meanwhile, the want of a regular choir was felt, and on August 1, 1619, there was a King's letter to grant these lands for a choir at Armagh (Rot. Pot. Jac.; p. 435 *b*). But in 1625, Charles I. issued a commission to Sir Archibald Acheson and others, setting forth that "the late dissolved priory at Armagh, *alias* the Priory of the Colledie of St. Patrick's of Armagh, with the lands and possessions thereof belonging to him and the crown by a just and lawful title, were concealed, and the rents detained;" accordingly commanding an inquisition on the subject before a jury. When this was held, it was found that in 1541 there was a priory or religious house or Collodei of Armagh, and that there were certain religious persons incorporated by the name of Prior and Collodei of Armagh, *Anglicè*, "the prior and vicars chorals of Armagh," and that their possessions were as above enumerated. Hereupon, on the 7th April, 1627, King Charles granted a charter founding the College of King Charles in the Cathedral Church of Armagh, naming five Vicars Choral, with Edward Burton as their Prior. And that this newly-constituted body adopted the old name, I find in a deed executed the next year by this Edward Burton, who is styled therein "*Prior* of the Cathedral Church of Armagh, on behalf of the Vicars Choral and *Collideans* of the same."

But it was discovered that the King, on the 7th of June, 1627, just two months after the above charter, had granted all these lands and premises to George Kirke, a groom of the bedchamber. Accordingly, to remedy the defective title, a surrender was demanded from both parties, and in 1634 he granted a new charter, re-instituting the

corporation under the same name, omitting the office of Prior, and extending the number to eight vicars and an organist, as they are now constituted. In 1722, George I. granted a supplemental charter, enabling them to accept an augmentation of £200 a-year, intended to accrue from an estate in the county of Down, purchased in 1722 by Primate Lindesay, for £4,048 4s. 8d., and now enjoyed by that body.

In 1609 the Cathedral body was found to consist of a Dean, Prior of Vicars Choral, Chancellor, Treasurer, and 16 Prebendaries, eight having livings in the English pale, or upper diocese, and eight among the Irish in the county of Tyrone. In 1622 the Precentorship was merely titular, and was enjoyed by the Rector of Armagh; but by the charter of the Dean and Chapter, in 1637, the Rectory and Vicarage of Killevy were consolidated, and constituted the corps of this office, David Watson, the Rector of this parish, becoming the first Precentor on the new foundation.

I shall add no more on this head, but direct your attention to the topography of the Culdee, now the Vicars' holdings in the city. You observe in the chart the portions marked as the Vicars' tenements. They are grouped near the cathedral ground, the principal portion lying close to it, on the south-east; in the part of which that abuts, the churchyard, is the site of the ancient priory. Here, about half-way up Castle Street, and close to the churchyard wall, Rocque places the *Vicars' Hall*, occupying, I presume, in some degree, the original site of the Culdee Priory, which, in the inquisition of 1625, was found to consist of a hall and great court, tenanted by Widow Magdalen Hall. A cemetery seems to have been formerly attached to it, for in the rere of a house in Castle Street, which stood very near the site, sepulchral traces were found in great abundance by Thomas Alderdice, the occupant, in the early part of the present century.

The original structure must have been of considerable extent, for in 1462 the Primate had his Armagh residence in it, as we learn from Prene's Register, where is a letter from Primate Bole, written from "his chamber, in his accustomed place of residence at Armagh, namely, what was commonly called *The Collidei's Place.*"

It is interesting to observe at that advanced date, as in old times, the Diocesan still regarding the Culdees as his household, and very remarkable to find in the cathedral, at this day, a corporation lineally representing the Culdees of ancient times, and possessed, after the lapse of more than seven centuries, and sundry changes and chances, of the self-same endowments in town and country.

V.—St. Brigid's Church.

St. Brigid, one of the three principal saints of Ireland, was held in such high and general esteem, that her memorials are everywhere to be met with in the island, both in churches and wells. Armagh was not wanting in a commemoration of her, and her little abbey church outside the Rath, called by the Irish the Regler Brigde (Regles Breedye), is to be regarded as a very ancient foundation. The Annals of Ulster and the Four Masters, at 1085, record the death of Gormgeal Loighseagh, coarb of the Regles Brighde at Armagh. From the expression *coarb*, or abbatial successor, we may conclude that, though small, it was a religious house which might trace back its origin to the era of its reputed founder. The Annals, at the year 1179, record a wide-spread conflagration which consumed the greater part of Armagh, but which spared the *Regles Brighde*, probably on account of its position outside the Rath and the densely occupied portion of the town. In 1189, however, Armagh was burned from St. Brigid's Cross to the Regles Brighde. What the endowments of this church were, we are not informed: they would seem to have been absorbed in some more powerful interest even before the suppression of religious houses, for at that period its sole possessions were the building and the surrounding premises, which occupied but about one acre. In early times it probably held some land under the Archbishop, for I find in Primate Dowdall's Register an old rental, in which mention is made of the "two townlands of the nuns of St. Brigid" as paying a rent of four shillings a-year. At the time of the dissolution it was a nunnery, and possibly a cell of Templefertagh; for in inquisitions and patents it is always coupled with it, and they have changed hands in company ever since.

An inquisition of 1612 finds that this was a nunnery, and that after the dissolution it was occupied by a certain singer (quidam cantator), who resided in said monastery, place, or house, called *Templebreed* (Ul. Inq., Armagh, No. 3, Jac. i.). In 1616 it was granted to Francis Edgeworth, assignee of John Eyres, under the title of "the scite, circuit, ambit, and precinct of the house of nuns of Armagh, called Templebrede, together with other vacant places and tofts within the city of Armagh, lately belonging to said nunnery (Pat. Rolls, Jac i. p. 355 *b*). Three years after, it was passed by patent to Sir Francis Annesley, a Secretary of State (ibid., p. 407 *a*), in whose family, as Earls of Anglesey, it was transmitted, till, in the year 1799, the assignment of a lease was

converted into fee by the late Leonard Dobbin, and so this lot and the premises of Templefertagh, known as the two Abbey Courts, or the Earl of Anglesey's Liberty, arrived at their present condition.

The precincts occupy an irregular space, situate to the south-east of the cathedral, having frontage in the middle of the south side of Castle Street, and extending backwards down the slope, south and south-east, to near, but not touching, Thomas Street. The Roman Catholic Chapel stands on the south-west bound, and the site of the church, marked by Rocque as "the place where St. Bridget's Church stood," lies about thirty yards north-east of the near end of the chapel. In 1830, when Hugh M'Master was sinking foundations for his stores in the rere of Chapel Lane, and hard by the chapel, quantities of skulls and other human bones were disinterred, indicating the site of an ancient cemetery. On these premises was found the seal of a dean of Armagh; namely, Joseph, dean from 1256 to 1262, bearing the legend + S. IOSEB DECANI ARDMACHANI, of which a notice was communicated to the *Dublin Penny Journal* (vol. ii., p. 112) by the late John Corry, the truest antiquary Armagh ever produced.

On the Castle Street frontage of St. Brigid's ground stood the old castellated house which gave name to the street (Stuart, p. 144). The under apartments were arched, and the upper parts embattled. It was tenanted within the memory of those alive by the Rev. Patrick Byrne, the Roman Catholic Priest.

VI.—St. Columba's Church.

As St. Patrick and St. Brigid had their churches here, so had the third great saint of Ireland. His church, however, never attained to any importance, possessed little or no endowments, and would have almost perished from memory, at least as regards its site, if it had not been for an accidental reference to it in a boundary question in the beginning of the seventeenth century. Colgan merely mentions its name. Archdall ignores its existence. We have, indeed, two notices of it in the Annals, which prove its great antiquity. At 1010, the Annals of Ulster state that "Dunadhach, of the church of Columcille in Armagh, fell asleep in Christ." The Four Masters have no parallel entry, but at 1152 they record the death of "Ferghall Ua Fercubhais, Lecturer of Armagh for a time, and of the regles (or abbey church) of Columkille, in Armagh, for a time." Thus it would seem to have been formerly of a collegiate character, possibly in connection with the Trian Saxan, or English Ward; and it is a curious

coincidence that in the last century it should have become the site of the Free School of Armagh. But it had no connection whatsoever, at any time, with the Culdees, who were on quite a different foundation, and had their premises, as has been already observed, in another part of the city. Stuart caught up the Scotch idea, no doubt a very prevalent one, that the Culdees were an order instituted by St. Columba, and therefore he wished to place this church of Columkille near his supposed followers. But the truth is, that the Culdees were not peculiar to any saints, being merely an order or development of religious society, which grew out of the state of the Church of Ireland in the ninth century.

In 1614, Templecolumkilly is mentioned as in the street called Bore-netrian-Sassenach, and a northern limit of the premises of St. Peter and St. Paul's Abbey. And again, on the east, "the wall between the garden and Columkillye's Chapel," which I presume to have been the same as Templecolumkilly. In Rocque's map of 1760, "the place where St. Columba's Church stood" is laid down due north of the Meeting House, at the opposite side of Abbey Street, and exactly facing the Presbyterian frontage. Stuart, speaking of this place, says:—"Many human skeletons were lately found in the rere of these premises, which was used after the Reformation as a cemetery" (p. 26). The whole space was probably a churchyard—at all events the plot was so inconsiderable that, at the dissolution of monasteries, this house was not noticed, nor does it appear to have ever been the subject of royal gift, or been alienated from the church. Dr. Arthur Grueber had his school here, and it was not till May 31, 1772, that he exchanged this site with Primate Robinson for the more airy and commodious space on the Castle Dillon Road, which the Royal School now enjoys.

VII.—Abbey of St. Peter and St. Paul.

The clergy who belonged to the original monastery of Armagh, afterwards represented by the cathedral and its corporation, were of the class called Secular Canons, whose rule was not so strict, or their discipline so severe, as those of the regular clergy. Hence, in the development of conventual feeling, a want began to be felt in Armagh, when the twelfth century opened, of an institution more compact, and of higher organization than was already in existence there. Accordingly there was found in Ivar O'Hegan (Imhar Ua hAedhagain) a person qualified by his connection, character, and

temperament to effect the desired object. This ecclesiastic was descended from the old Oriellian stock, and was connected with the chief families in the neighbourhood. His Christian name indicated an infusion of Danish blood in his veins, which probably quickened his Milesian energies, while his sanctity and self-denial rendered his name famous, and his mode of life was calculated to win for him influence and esteem. About the year 1110, he is incidentally brought into notice in St. Bernard's account of Malachy Omorgair's early life. "There was a man in the city of Armagh, and that man was holy, and of exceedingly austere life, and an inexorable chastener of his body. Having a cell near the church, he made it his abode, giving himself up to fastings and prayers night and day. To this man Malachy repaired, in order to fashion his life according to the model of one that had condemned himself to such a burying-alive." At this stage he was evidently a recluse or anchorite, immured in his solitary chamber. But as the usage of such in Ireland did not require absolute or continual exclusion of all society, he abandoned this mode of life, and, animated probably by the great promise of his pupil Malachy, now about thirty years old, as well as the requirements of those who attended his teaching, he, in the year 1126, entered with his followers upon the occupation of the *duleek* (damhlias) or "stone church," which he had founded on the northern verge of the hill of Armagh, within the ecclesiastical precincts, about 130 yards north of St. Patrick's Church. The event is thus recorded by the Four Masters at 1126:—"The duleek of the Abbey of St. Paul and St. Peter, erected by Ivar O'Hegan, was consecrated by Cellach (*Celsus* of St. Bernard), the successor of Patrick, on the 21st of October." Of Ivar's history there is nothing more recorded, except his continued influence over his quondam pupil Malachy, and that he died on the 13th of August, 1134, when on a pilgrimage, at Rome. This was the man who moulded the character, and gave a bias to the views, of the prelate who occupies so prominent a position in Irish ecclesiastical history, and is the subject of St. Bernard's glowing admiration.

In process of time this monastery received ample endowments, but the charters have all perished, and the names of its benefactors are forgotten. In 1138, Gillacreest Omorgair, brother of Malachy, and Bishop of Clogher, was interred here. Gillamochaibeo, successor to the founder, died on the 31st March, 1174, at the age of seventy. In 1174, Conchobhar MacConcaille, the abbot, since known as "the

blessed Cornelius," became archbishop. In 1196 the whole establishment was burnt by a disastrous fire; but its importance survived, for in 1203, Maelisa O'Dorigh, Bishop of Tirconnell (Raphoe), was abbot. In the middle ages it adopted the rule called St. Augustin's, conformably with the ordinance of Pope Innocent II., in the Council of Lateran, 1139.

Henceforward the Annals fail us, but we find occasional notices of it in the records of the see. It was governed by an abbot, under whom was a prior claustralis, sacristan, and canons. It was intimately connected with the cathedral, though it had no voice in chapter; and the abbot and canons of the Augustinian house of St. Peter and St. Paul are occasionally addressed by successive primates. In 1450, November 20, John O'Connally, the abbot, was deprived by the primate for dilapidation of the property and other offences, and Maurice O'Loucheran, the sacristan, was elected in his place, there having been present in chapter only William Omoryssa, Prior claustralis, the said Maurice, John O'Goddan, and John MacKerwell. John O'Connally became sacristan, and on the 16th of August, 1455, obtained a pension out of Clonarb and other lands.

Patrick O'Hagan was the penultimate abbot. James O'Donnelly, the last abbot, having surrendered his possession on the 1st November, 1541, and abandoned the monastery, it was found by inquisition, in 1614, that the abbots had been seized, besides the site and precincts of the abbey, of twelve small holdings near the town (one of which, *Aghamote*, now called "the Abbey Park," a townland in Armagh parish, containing only 14a. 3r. 38p., with turbary in Drumcoote is the property of Leonard Dobbin), and four other plots; with the following:

In Clancannoghy (now Mullaghbrack and Kilcloony), eight granges and fifty-five denominations.

In Clankarney (now Kilcloony), five granges and forty denominations.

In Taghtaraghan, two granges and fifteen denominations.

In Cosway and Clonaule (Eglish), six granges and forty-one denominations.

In Toaghy (Keady), four granges and thirty-seven denominations.

In the Grange, two granges and nine denominations.

In Newtownhamilton, six denominations.

In Armagh parish, nine denominations.

Total, twenty-seven granges and two hundred and twenty-four denominations.

This great property was granted by patent on the 1st of December, 1609, to Sir John Davys, the Attorney-General; but regranted to Sir Toby Caulfeild on the 22nd of May, 1612, and confirmed and enlarged by subsequent patents, 24th July, 1618, and 27th February, 1622.

An inquisition sped at Armagh on the 22nd September, 1614, furnishes the following particulars relative to this abbey. It consisted at that date of

A great church;

A stone chamber at the west end of the church;

A building called *the Dortor* (dormitory), with a cellar;

A hall called *Haldarge*, that is, Halla-dearg, "the Red hall";

A stone house called *Teetasky* (Teach tairci, "store house"), with certain stone chambers on west side of same;

A great court, with other necessary buildings;

A cemetery, a garden, and an orchard. All these premises filled the triangular space bounded by Abbey Street, the Precentor's garden wall, and the lower enclosure of the meeting-house yard. The conventual buildings stood on the plot now occupied by George Robinson's stables and garden. Rocque fixes the site of the church about fifty-three yards off the street, in the rere of the stables, and not far from the wall of Allen's garden. About ten years ago, when George Robinson was altering his house, he had occasion to sink the floor of the underground storey about two feet. In doing so, he came, in one of the passages, upon the remains of a human skeleton, and a large flag, like a tombstone, but without any inscription. The only remnant of antiquity that exists about the place at present is an old vault in the north-east corner of the yard, which is used as a dung pit. It is about twelve feet long, eight wide, and nine deep to the crown of the arch, which is all destroyed except about three feet. The garden, in some parts, was nearly covered with old foundations, and a portion of it had indications of being at one time a burying ground. Many people remember the little court on the site of Robinson's stable-yard, which was called "The Abbey House," and was occupied by old Jack Richardson, the verger. Stuart says that after the "first hundred pages of his book were put to press, the habitable part of these buildings had been pulled down" (p. 349). The old Abbey buildings afforded abundant materials, not only for

the meeting house on the north-east (which was erected in 1722, and concerning which Stuart records two facetious anecdotes of Dean Swift, p. 489), but also for dwelling-houses and garden walls, which are high and substantial in this quarter. The orchard and gardens sloped to the north, and are now represented by the gardens of the Roman Catholic Archbishop and Mr. Barker. The tenements here are all now held in fee, but they were formerly Caulfeild property in virtue of the patents from James I.

This Abbey district was described in 1614 as bounded on the west by part of the house called the *Archbishop's Court*, and the street called *Borenefeighy;* on the north, by the way called *Borenetriansassenagh;* on the east by the wall lying between the abbey garden and *Columkillye's Chapel*, and certain tenements; and on the south by the *Dean's Place*, and another portion of the *Archbishop's Court.*

The Archbishop's Court, I conjecture, stood near the present library. Borenefeighy (Bothar na Faithche, "the Green Street") was the old name of the upper part of Abbey Street, continued down Dawson Street, or Abbey Lane, as it was called in last century. Borenetriansassenach (Bothar-na-trian-Saxan, "street of English quarter") was that part of Abbey Street from the fork of Dawson Street down to the end. The Dean's Place is the space occupied by the Precentor's house and garden, extending down Church Lane. Contiguous to this block were two other holdings, one of which was a stone building called *Templemurry*, the name of which, Tempull Muire, "Mary's Church," indicates that it had been a religious structure. To this were attached some portions of ground called *Garrytemplemurry* (Garrdha Tempuill Muire, "garden of Templemurry"), and Garrynanamus (Garrdha na n-arm, "garden of the soldiers"); bounded on the east by the road *Borenefeighy* (of which above); on the north by Garrymoir (Garrdhamór, "great garden") and Coddan's tenement; on the west by the street called *Borebraddagh* (Bothar Bradach, "thieves' street"), and on the south by Rath's and Cohie's tenement. A third holding in the town, adjacent to the foregoing, also belonged to the abbey, namely a messuage and garden, bounded on the south by Borenetriansassenagh; on the east by O'Hanen's tenement; on the north by Garrymore and Garryneturne (Garrdha na truighin, "garden of the limekiln"); and on the west by Borenefeighy. The situation of Templemurry can only be matter of conjecture, but it probably stood somewhere below the Infirmary. Borebraddach remains to be identified.

VIII.—The Franciscan Friary.

Shortly after the middle of the thirteenth century, a prelate called Maelpatraic O'Scannail was translated from Raphoe to Armagh. This ecclesiastic was a member of the Dominican order, and came into the diocese under very auspicious circumstances, being elected by the chapter, on royal licence, Feb. 27, 1261, and confirmed by Papal authority in the November of the same year. He rebuilt the cathedral, and founded, near the city, a monastery for mendicant friars, but, strange to say, not of his own order, which, considering the jealousy that subsisted between the two great rival communities of the Dominicans and Franciscans, was remarkable, and the more so, as the Dominicans appear to have been in high repute at Armagh, having in the course of time furnished *nine* prelates to the see. We have not a shadow of authority for the existence of a Dominican friary at Armagh. Francis Porter, indeed, in a loose way, places such an establishment here, but his statement is unsupported by either record or tradition. De Burgo concludes *a priori* that a priory of this order existed here before 1264, assuming that Maelpatrick O'Scannail, himself a Dominican, would otherwise never have founded an abbey for Minorites, in disregard of the sacred principle—"Charity well ordered begins at home." The Franciscans, notwithstanding, were the only subjects of his recorded patronage. The Four Masters, at the year 1264, relate that "the Archbishop of Armagh, Maelpatrick O'Scannail, brought the friars minor to Armagh; and, according to tradition, it was MacDonnell Galloglagh that commenced the erection of the monastery." Here probably lies the secret of this preference. This MacDonnell was chief of O'Neill's Gallowglasses, and the building of the house being his work, it is likely that his choice, or the will of O'Neill, whose family were always attached to the Franciscans, turned the scale in their favour. Be this as it may, the buildings progressed with reasonable speed, and in 1266 they were completed, as we learn from the Annalists at that year: "Maelpatrick O'Scannail, Primate of Armagh, brought the friars minor to Armagh, and afterwards *cut a broad and deep trench around their church.*" Thus 1266 is established as the year in which this church was built, which we shall presently prove to be the sombre pile within his Grace the Lord Primate's Demesne.

Michael, the reader of this house, was elected by the chapter in 1303, to succeed Primate MacMaelissa, and obtained the royal consent, but owing to some obstruction, he was not consecrated. The O'Neill

attachment to the institution was testified in 1353, when Gormlaith, wife of Donnell O'Neill, King of Ulster, having died on the 14th of April, was buried here. Richard FitzRalph, the most distinguished of the primates before the Reformation, was a zealous opponent of the mendicant friars, and the guardian of this house, suffering from the weight of his talents and authority, appealed to the Pope; in consequence of which the Primate was cited to Avignon in 1357, where he appeared, and the Franciscan was so far successful, that silence was enjoined upon his impugner. For a century afterwards the institution continued to maintain its character and local influence, and in 1442 Nimeas O'Lochlan, the rector, received from the Primate a license to preach through Ireland, with a commission of granting indulgences. Five years after, the appeal case of Donald O'Kellachan, Prior of the Culdees, against Donald MacKassaid, was heard by the Primate, and in the course of proceedings, the court was adjourned from the ordinary place of hearing to the house of the Friars Minor of Armagh, on account of the plague which was then raging in the city. In 1450, Primate Mey sojourned in this house, as appears from a communication of his, dated November 20, "at the Friars Minor of Armagh." In 1455, the diocese was laid under an interdict, but a relaxation was granted by the Primate in favour of MacCrener, the guardian. According to the Four Masters, this house was reformed in 1518, when "the monastery of Friars at Armagh was obtained for the Friars De Observantia," but a controversy having arisen about property in 1532, Primate Cromer granted tuitorial letters pending the appeal of "the Friars Minor of St. Francis de Observantia" to Rome. In 1580, Walter MacCuard was guardian; and in 1583 Solomon MacConny held the office. But these last two guardians were little more than titular, for in 1565 the convent was destroyed, and the friars retired to places of security. There, one Donald found them out, and the consequence was that friars Roger MacCongail, Conatius Macuarta, and Fergal Bardeus, were stripped and flogged through the principal streets.

Before the close of the century the building had been dismantled, for this is the place to which Mageoghegan refers, when he speaks (cap. 45) of "the ruined monastery that was within a gunshot of Armagh," where O'Neill, in 1596, placed his son Conn in ambuscade. After this we hear nothing of the premises till 1610, when "the house of Friars" is specifically excepted in Primate Henry Ussher's patent. So it is again in Primate Hampton's patent of 1615. But as the demesne was

situate at an inconvenient distance from the city, and in the hands of tenants, it was represented that this plot would form a very convenient adjunct to the Primate's estate. Accordingly, on the 1st of August, 1619, a king's letter was despatched to the Lord-Deputy, ordering a new patent of the estates and immunities of the see as hitherto held, and, in addition, "all that and those, the scite, circuit, and precinct of the late dissolved house, or fryary of Franciscan fryars, with the appurtenances in the said town of Armagh, for his better enablement to erect a house for him and his successors there; the said lands, and other the premises, to be holden of the crown in frankalmoigne." Accordingly Primate Hampton surrendered all his see estates on the 1st of July, 1620, and on the 3rd of the same month he received a new patent, now, for the *first time*, granting to the see "the scite and precinct of the late dissolved abbey or monastery of the Friars Minors, with all their tenements and buildings in Armagh." Hereupon the premises became incorporated with the demesne lands of the see, and so continue to this day.

About the year 1765, according to Stuart (p. 289), the "materials with which some houses were built were then drawn from one of its walls, but the great mass of the buildings had been removed for various purposes long before that period. Yet the east side of the *rampart and fosse with which it had been surrounded* still remained. About the year 1769 these were levelled by Primate Robinson, who trenched a field to the north of the present ruins, and from the colour of the ground, and the mortar and stones found beneath its surface, the form of the edifice, comprising about two English acres, could be distinctly traced on that side." Stuart complains of Primate Robinson's want of taste, who, in the rere of the palace, "drained Parkmore lake, and, for that pleasing object, substituted a reedy meadow; and, directly in front of his Lordship's windows, he almost surrounded the old Abbey, a most venerable ruin, with sheds, farm-houses, and a garden wall." The notice which Stuart incidentally takes of the fosse that surrounded the building is valuable, because it corresponds to the statement of the Annalists at 1266, that when the church was founded, the Primate "cut a broad and deep trench around their church." The interior of this church was used as a cemetery by the inhabitants of a large tract of country till the days of Primate Robinson; but the true cemetery of the friary lay outside on the south and east, and its area is now included in the gardens, where the labourer has frequently found evidence to show that the ground has not always been employed as it now is.

There remains one more ecclesiastical building to be noticed: it is that which Rocque has marked to the west of the cathedral at the

north end of the Windmill Hill. He conjectured that it was Na Ferta, but in this he was utterly in error. "The Desert," which lies near this spot, may have some reference to an ancient cell here, for *desert*, in Irish, is very often an ecclesiastical term. Had there ever been a Dominican friary at Armagh, one would be disposed to fix it here, as the only unclaimed spot about the town; but it is nearly certain the Preachers never had a house at Armagh. I must therefore leave the question undetermined, and invite those who have more local knowledge than I can pretend to, to pursue the inquiry, and thus complete the ecclesiastical survey of ANCIENT ARMAGH.

NOTE.—A copy (in the writer's possession) of "Poems on Various Subjects, by James Stuart, A.B. Armagh. Belfast: printed by Joseph Smyth, High Street. 1811," contains a curious contemporary drawing in India ink forming a frontispiece to the book. It represents an interior view of a ruined church with aisles, apparently of 13th century date. Beneath it is the following quotation:—"Behold that monument of former times, yon mouldering abbey." This forms part of one of the poems, entitled Morna's Hill, descriptive of Armagh. It is difficult, however, to identify the drawing with any of the sites described by Bishop Reeves, as so many changes have taken place since 1811.

R. M. YOUNG.

An Officer's Experience in '98.

A SKETCH OF THE LIFE OF ROWLEY MILLER DURING THE TWENTY-FIVE YEARS HE WAS ACTIVELY EMPLOYED IN THE DERRY MILITIA.

I ENTERED my regiment in March, 1798, then quartered in Dublin. I served through the entire insurrection of that year in the counties south of Dublin, and was under fire during that period. I was at the storming of the insurgent camp at Blackmore, where shells did more execution than small arms. There was a very large body of troops employed on that occasion, of infantry, cavalry, and artillery under the command of General Dundas. Generals Scott, Henetcer, and others served under him. At that period the Derry Militia was encamped at Kilcullen with other regiments. The flank companies and gunners were detached (each militia regiment had at that period two six pounders attached to it); they, the two companies and gunners, saw a great deal of sharp service and killed a number of men. The battalion of the regiment which I was with had a great deal of harassing duty to perform in marching always by night to attack the insurgents, who almost invariably fled when the troops approached them. It was no uncommon thing to march thirty miles during a night and day, and although we were frequently wet and dry during the times we were from camp, I never, through the entire insurrection, missed an hour's duty, and I was only seventeen years old. I will here mention two or three circumstances which occurred to me. Firstly, I was on the picket guard which was present in the Liberty of Dublin, when Lord Edward Fitzgerald was taken at Murphy's, in Thomas Street. It is a matter of history now that the small party of horse and foot on that occasion had a

marvellous escape of being overpowered and his lordship rescued. Secondly, when encamped at Kilcullen, thirty cars with ammunition and provisions were sent from Dublin to General Dundas to be forwarded to relieve the garrison of Carlow, who were surrounded with insurgents. The general, considering it a hazardous expedition, asked for volunteers, and I had the pleasure of getting the command of thirty men, many of them band and drum boys who carried arms in the insurrection. The general said that he thought it better to send only a few men, as they might the more readily pass through the country unperceived. Before starting, the general called me up to him (he was on horseback), and said, "The country between this and Carlow is generally occupied by rebels; in all probability you will be attacked by them, and as the distance between this and Carlow is twenty Irish miles, you can neither retreat nor advance, therefore make a barricade with the cars, get your men into the centre, and fire away as long as you can." We started at two o'clock in the afternoon. We did not see a man the whole way, but plenty of women—the men were all in camps; and after halting in Carlow for a few hours, to allow the men to rest a little and get something to eat, we left about four o'clock in the morning, and arrived in Kilcullen about two o'clock that afternoon, to the great surprise of my brother officers, because from what the general had said they considered it probable that none of us would ever return. We were only twenty-four hours absent in marching forty Irish miles, and had not some of the cars broken we would have been back sooner. Thirdly, there was an insurgent named Talent, who had a command at the battle of Tara, and who was wounded on that occasion in one of the arms. He continued an outlaw from the insurrection up till the beginning of 1800, and having committed many desperate acts, the Government offered a reward of £200 for his apprehension, and there was a private reward of £1,000 offered by the gentry of the country. Our regiment was stationed in 1799 and 1800 in Celbridge, Leixlip, Maynooth, Kilcock, and the Nineteen Mile House, with strict orders to be on the look-out for Talent; in fact, there were parties out from each of our stations two or three times each week scouring the country for him. At this time I was only eighteen years of age, and stationed in Maynooth. I got a hint that if I went at twelve o'clock at night (in January) to the Roman Catholic chapel outside the town, by myself, I might get some information respecting Talent. (At that period, when we went out to shoot in daylight, we were obliged to take one or two soldiers with their firelocks with us to protect us from the insurgents, who were frequently prowling about.) I went accordingly, but the sexton, who was to give me the information, said he could not set him, but to come the next night, which I did, when he said the same thing. I began then to threaten him a little, and he said if I came the third night he expected to be able to give the necessary information,

which he did, and I took Talent about three miles from Maynooth, near the canal, in a two-storied slated house. The informer told me that Talent, with his blunderbuss, would single out and shoot me in preference to any of the men, as it would cause more confusion amongst the party, and he would have a better chance to escape. I thought it prudent to put on a soldier's greatcoat and a round hat, but I was, with a sergeant and private, the first that entered the house; fortunately for us, Talent's blunderbuss was being repaired in Dublin. A few weeks before, he shot a sergeant who was in command of the North Cork Militia, where he and three or four more of his companions were, and in the confusion all but one man named Kilfoil made their escape. Kilfoil was shortly afterwards hanged. I lodged Talent in Naas Jail; he was sentenced to be hanged, but Colonel Connolly, who then commanded our regiment, ascertained beyond all doubt that he (Talent) saved his life and others who were with him at one time travelling in his carriage between Celbridge and Maynooth, when he, Kilfoil, and others were behind a fence ready to discharge their blunderbusses into the carriage, but Talent, as their captain, said that he would shoot any of them who would dare to fire. In consequence of this, Colonel Connolly got him off with transportation for life. It is a curious fact that, after I took Talent, the country-people were so annoyed that they were determined to shoot me if an opportunity offered. I knew nothing of it, but it having come to the ears of Colonel Connolly, he, without stating anything to me, ordered me to Moneymore on the recruiting service. I got the £200 Government reward, £100 of which I gave to the informer and the other £100 I gave to the men I had chosen to accompany me on the night we took Talent. The £1,000 private reward was never received. When the insurrection of 1798 had ceased, I was selected by Major Smith, who commanded our regiment, to proceed to Moneymore in order to make good the casualties which had occurred, which I did in a short time. The first volunteering commenced the latter end of 1799 or beginning of 1800; many men then extended their services into the line; 40 men out of the Light Company alone went with Lieutenant Davis into the 13th Regiment of Foot. I soon recruited all that were wanted. Whenever a volunteering into the line took place, I was sent on the recruiting service, and I procured for my regiment upwards of 800 men.

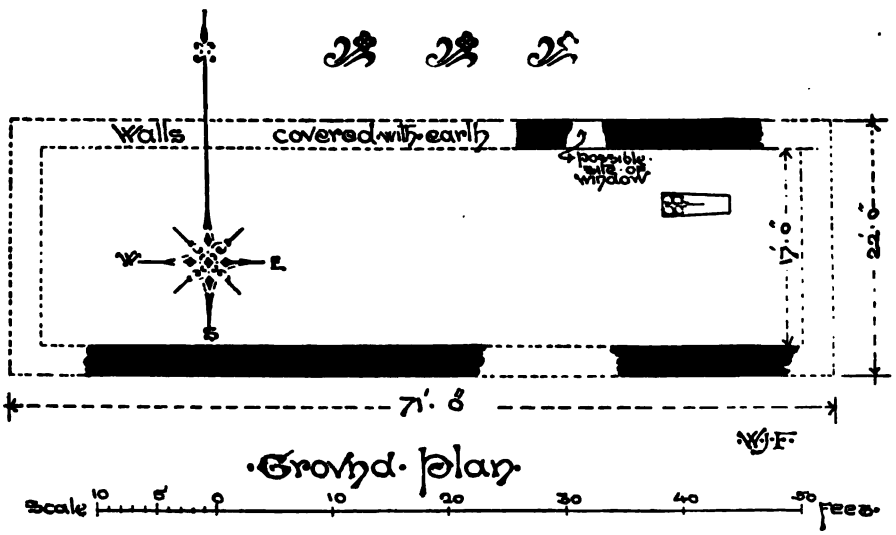
In 1798, as before stated, I was with my regiment in Dublin and in camp in Kilcullen, &c. In 1799 and 1800 we were at Celbridge, Maynooth, &c.; in 1801 and 1802, Belfast; in May, 1802, the regiment was disembodied in Derry, and in January, 1803, was again re-embodied, when I got my company. We shortly afterwards took garrison duty in Dublin, and then my company (the Light Company) was ordered to Loughrea, Co. Galway, where many of the Light Company of Militia were brigaded. Six companies, under a field officer of the line, formed a battalion. We remained there and in the town of Galway two years—1803 and 1804. Sir Eyre Coote and Brigadier-General Hill, afterwards Lord Hill, commanded that district. The French were

expected to land on the western coast. In 1805 the Light Battalions were in King's Co. and in Clare. During the years 1804 and 1805 the Derry Regiment was in Limerick; 1806, in Killarney; 1807, Belfast; 1808, Curragh Camp, the heavy troops at the Kildare side, the light at Kilcullen under Baron de Rottenberg—three companies of Militia and three of the line formed a battalion under a field officer of the line; 1809, in Mallow; 1810, Dublin; 1811, Belfast; 1812, Ballyshannon and Sligo; 1813, Middleton, Co. Cork; 1814, Dover; 1815, Strabane; 1816, disembodied.

I had as fine a company of 100 rank and file as was in the service. Since our regiment was called out in January, 1855, I have enrolled 775 men for my regiment, which, with the 800 I got in the long war, make 1,575 in all.

ROWLEY MILLER.

Moneymore, 9th April, 1862.

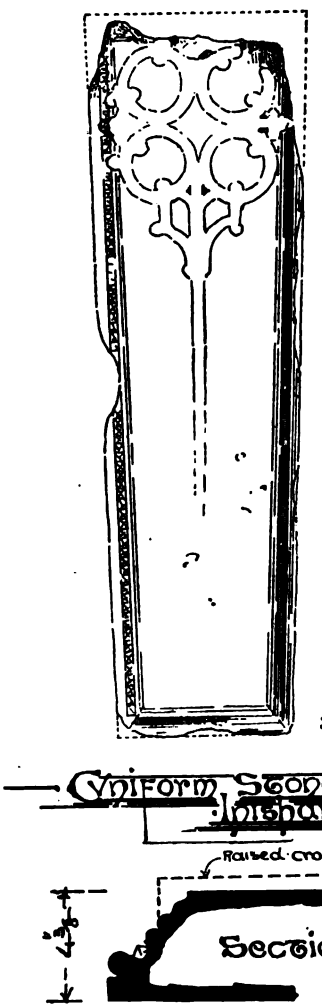


INISHARGIE CHURCH.

Inishargie Old Church in the Ards, in the County of Down.

BY FRANCIS JOSEPH BIGGER AND WILLIAM J. FENNELL.

OUR plan shows all that can be traced of this ancient church, which consists of some shattered remnants of masonry. There is no door or window now remaining, but many of the stone dressings can be seen in odd corners of the graveyard, and in the dry masonry walls of the adjoining fields. Formerly this church was known as Inir cairraige, "the island of the rock," and, although now surrounded by fields, was for-



merly encircled by water or a morass. It was appropriate to Black Abbey, and valued at eight marks (*Reeves*, p. 19). The dimensions of the old church may, however, be of interest to some archæologists. The old cuneiform stone here depicted now lies flat in the graveyard, and is walked over by every visitor. We would suggest that it should be placed upright against the old masonry of the north wall and secured to it, like those at Movilla, and thus preserved as one of the most interesting relics in the neighbourhood. It measures five feet four inches long and one foot eight inches across the head, tapering to one foot three inches at the foot, and is four and three-eighths of an inch thick. The moulding is well cut and bears a nail head ornament. The former Union of Saint Andrews included Ballywalter, Ballyhalbert, and Inishargie. The present church, built for the Union, is situated on the shore road between Greyabbey and Kircubbin, in the townland of Balligan, a short distance from the ancient site. Since the Church Act, Inishargie has ceased to exist as a separate benefice. The clergy of Ballyhalbert, Ballywalter, and Kircubbin serve Inishargie Church in turn.

Notes on Irish Ethnology.

By JOHN M. DICKSON.

No. 3.

THE chief interest in this study, as in that of Irish antiquity generally, arises from the fact that, owing to its insular position, Ireland was protected from many of the obscure and ceaseless struggles that ravaged Europe during barbarous ages; and when the first foreign invaders (the Celts) reached its shores, the aboriginal inhabitants (or the survivors of them), being unable for the same reason to retreat further, had perforce to remain in evidence on their native soil.

On the Continent, the tide of conquest swept backwards and forwards time after time, so that ancient landmarks disappeared, and ancient peoples, if not entirely driven off, became entangled beyond recognition; while here (to borrow a geological simile) there was much less disturbance of the strata, they were permitted to remain more *in situ*, with multitudes of old-world forms embedded in them like fossils for us to collect and possibly to classify.

In this respect Portugal affords a parallel case, and there also the same two races were concerned. The Celts having poured into the Peninsula through the passes of the Pyrenees, drove the native Iberians entirely out of the north-eastern angle of the country. This district, including nearly a third of what is now Spain, is described in Roman maps of the period as *Hispania Celtica*, and is bounded to the south and west by a broad belt forming the central provinces, where a fusion of the two races had taken place, before Cæsar's time, and were therefore named by him *Celtiberi;* while outside of this belt again, to the extreme west, what is now Portugal and the Spanish province of Galicia lying north of it remained in the hands of the ancient race free from Celtic blood, and was therefore defined as *Iberii*.

With the exception of such traces as may yet remain of the Moorish occupation in the southern and central provinces, this ancient distribution of the two races is still perceptible in the Peninsula: the bulk of the manufacturing industry and commerce (due no doubt to Celtic energy) are to be found in Catalonia to-day; while Portugal has often been named the Ireland of the Continent, and throughout Spain most of the laborious and poorly paid work, such as water-carrying, &c., is done by the "Gallegos" (or natives of Galicia), who, indeed, fill much the same place in their own country as the Irish "navvies" do elsewhere. Travellers from these countries who have spent some time in Portugal have frequently been struck by the resemblance, both in appearance and disposition, between the Portuguese working classes and the "black Irish" of the old stock at home: there is the same careless gaiety and want of enterprise in both; but before we blame either of them for carelessness or improvidence let us remember that, just as in the case of the individual, the race or nation that finds itself, whether owing to outward circumstances or to the limitations of its own nature, condemned to the position of "hewers of wood and drawers of water," is sorely tempted to drift with the stream, and adopt the doctrine of *carpe diem* for its philosophy and the rule of its conduct.

Having referred in previous papers in this Journal to the almost universal misnaming of these two races, it may be of some interest to endeavour to trace the cause, or rather the beginning of this mistake. When we find men of the very first rank in literary culture falling into it, such as W. E. H. Lecky, the historian, or the late Lord Tennyson, we must not for a moment suppose them to be ignorant of the peculiar characteristics of either race;

their mistake is confined to the *names* attached to them. For instance, this passage from "In Memoriam"—

> "The schoolboy heat,
> The blind hysterics of the Celt"—

may fairly enough describe the aboriginal race of these islands, to whom its author really meant to refer, while nothing could be further from the character of the big, practical, red-headed Celt. "Canny," he might be called, or "selfish," if you will. but certainly neither "blind" nor "hysterical."

This being essentially a British blunder, we must cross the channel to learn its genesis. In his researches into the Gaelic and other allied languages, Professor Rhys has traced two great Celtic invasions of England from the Continent, separated from each other by several centuries, the first to come being the "Gaels" (or "Goidels," as he prefers to name them), who had absorbed the Iberic or Eurafrican natives, and been themselves considerably modified thereby, before the arrival of the second, the Britons, who were still, be it remembered, of pure Celtic blood, and being stronger and probably better armed than the hybrid race, rapidly drove them to the mountains of Wales and Scotland, to press still more closely on such of the aboriginal stock as had retreated to those inhospitable regions at the previous invasion, while the victorious Britons settled in the more fertile lowlands, these second comers being the *Celti* found in possession of England by Cæsar.

Now, it is obvious that this hybrid race, the *Gaels*, whose descendants are now so often erroneously styled "Celts," in so far as they differed from the purer Britonic Celts, owed that difference to the amount of Iberic blood they had received, and that, in fact, they were to that extent *less* Celtic than their conquerors the Britons. There is much probability that each of these well-marked Celtic invasions of England was synchronous with some important discovery or "new departure" in warlike equipment, and as the Tuath-de-Danaan legend in Ireland seems to point to the first appearance here of bronze armed warriors, the Milesian story in its turn may have some connection with this second or Britonic invasion, with which probably first appeared the iron weapons that we know the "Celti" of England were armed with on the arrival of Cæsar in 55 B.C.

The language spoken by our Iberic predecessors is supposed to be entirely lost, and as a language this is doubtless true, but it is highly probable that the Gaelic, while superseding, received considerable modification from it, as a merely *spoken* language much more readily imports new words than a written or printed one; and as we know, in some districts at least, the old race remained the majority of the population, the Celtic colonists, even for convenience, must have adopted many of their words, such as place-names, &c., &c. The Irish Gaelic, in this respect, is an unworked mine from which

someone with the polyglot qualifications of a Max Müller may yet extract much valuable material relating to ethnic and other questions. A comparison of the oldest Irish manuscripts with Latin and Old German, for instance, would probably reveal in the former many roots not Aryan, which might fairly be referred to this lost Iberic or Ivernic language.

But if the language of this ancient people be lost in a great measure, the same cannot be affirmed of its religion; the widespread fear of the capricious or malignant power of fairies in Ireland is a survival of that "*Animism*" which, in common with all Turanian peoples, was the faith of the old race, and which peopled all nature with invisible influences, whose malice was a continual source of dread, and whose good-will might be obtained by the careful observance of certain mysterious ceremonies. This indigenous superstition has long outlived the sun worship introduced at a much later date by the Celts, which, though it supplied the material for most of our pseudo-historic legends, has no longer any considerable influence on the life of the people; while the belief in the power of the fairies is still strong enough in many districts not only to dispute the ground with Christianity, but, as proved quite recently by some melancholy instances, it is too strong for the claims of family affection or the dictates of humanity.

But, apart from these questions of merely academic interest, a right understanding of Irish racial characteristics might be of great use to our legislators from their important bearing on current politics. The "congested districts" difficulty, for instance, is the outcome of the "*homing*" instinct of the ancient Iberic race, and is met with wherever their blood preponderates. In nothing, indeed, does the contrast between the Irish races come out more sharply than in the matter of emigration. The Celt is pre-eminently a *colonist;* in this capacity he first "swims into our ken," crossing Europe in a westerly direction, ruthlessly ousting its ancient inhabitants and seizing with a high hand all the most desirable regions, and he is still found fulfilling the same destiny on a larger field. It is the Celtic blood in the "Britisher" that to-day urges him to displace or exterminate the weaker races wherever he finds them in possession of anything suited to the requirements of "their betters."

When the Celt goes abroad (whether hailing from England, Scotland, or Ireland) he does so to "push his fortune," and he takes root and makes his home wherever he finds he can best thrive, not trammelled unduly by any sentimental tie to the land of his birth; whereas, when the Galway or Mayo emigrant of the old race expatriates himself, which he commonly does at an early age, it is in order to contribute to the support of his parents, to whom he sends back with the most praiseworthy self-denial and regularity a considerable share of his earnings while they live, still looking forward to "coming home" himself to the old cabin and miserable patch of bog, there

to marry and bring up a family under the old conditions of abject yet uncomplaining poverty, compensated in some degree by spending his declining years surrounded by the familiar scenes of his childhood in the old country, with the prospect of having his bones laid at last beside those of his kindred in its consecrated soil.

Enthronements and Installations in the Cathedral of Down whilst in Ruins.

By EDWARD PARKINSON, Downpatrick.

THE Cathedral Church of St. Patrick at Downpatrick, as built by the Benedictines, was pillaged and burnt by Leonard Lord Grey, the English Lord-Deputy, in the year 1538, a sacrilege which formed one of the counts for which he was executed three years later on Tower Hill.

By a charter dated 20th July, 1609, King James I. created and established three Cathedral Churches in Ulster, "one of which, now called the Cathedral Church of St. Patrick of Down, in the County of Down, shall henceforth be called the Cathedral Church of the Holy Trinity of Down, in our County of Downe." The other two cathedrals created by this charter were those of Connor and Dromore. The charter provided that the Cathedral of Down should consist of one Dean, a Presbyter, four Dignitaries Presbyters, and three Prebendaries Presbyters, and ordained that the Cathedral Church of the Holy Trinity of Down should for ever be the Cathedral Church and Episcopal See of the then Bishop of Down and his successors for ever. The Rev. John Gibbson, Master in Arts and Professor of Sacred Theology, was appointed the "first original and modern Dean" of the Cathedral of Down. The four dignitaries were Archdeacon, Chancellor, Precentor, and Treasurer, and the first appointments to these offices were —Archdeacon John Blakeborne, Master in Arts and Professor of Sacred Theology; Chancellor William Worslye, Presbyter; Precentor John Marshall, Master in Arts and Professor of Sacred Theology; and the Right Rev. Father in God John Todd, Bishop of Down and Connor and Dromore, Treasurer.

The Prebends were John Christian, Presbyter and Master in Arts,

first Prebend of St. Andrews; Patrick Hamilton, Master in Arts Prebend of Talpestone; and James Hamilton, Prebend of Dunsporte.

The Dean, Archdeacon, Chancellor, Precentor, Treasurer, and the three Prebends, were declared to be a body corporate, with perpetual succession; to act in conformity to the Ordinances, Rules, Statutes, Indulgences, and Privileges granted to the Dean and Chapter of St. Patrick's of Dublin, and to be called the "Dean and Chapter of the Cathedral Church of the Holy Trinity of Down," and for ever be the Chapter of the Bishop and Bishopric of Down.

At the period of granting this charter, and for almost two centuries afterwards, the Cathedral of Down was in ruins. An attempt was made during the reign of Charles I. to have the building restored, but for some reason, probably the differences between Charles and his Parliament, the matter was allowed to drop.

In 1662 the Cathedral of Down, and also that of Connor, being "ruinous and waste," the Church of Lisburn was, by charter of King Charles II., created the Cathedral Church of Down and Connor, and by the same charter the inhabitants of Lisburn were empowered to return two members to Parliament.

It was not until almost the close of the eighteenth century that decisive steps were taken to have the Cathedral of Down restored. A meeting of the Dean and Chapter was held at Downpatrick on 18th July, 1789, and the minute book contains the following record:—

> We, the Dean and Chapter, having taken into serious consideration the ruinous state of our Cathedral, and having long hoped and wished, from the assistance of well-disposed men, that the same might be repaired so far as to show a convenient church, without expecting ever to restore the splendour and magnificence of the ancient building, have until lately despaired of carrying our wishes into execution. We lament that from the troubles and confusions that many years have disturbed this kingdom, the economy of our ancient Cathedral hath been lost, without a fund equal to support such an edifice and discharging the duties relating to it. The present Dean (the Hon. and Very Rev. William Annesley) has generously proposed to remove that difficulty, and appropriate tithes from his deanery equal in value during his incumbency to £300 per annum, provided this plan should take effect, and be settled by Act of Parliament to bind his successors; and we are further encouraged by a nobleman of this county having laid a plan before the Lord Lieutenant, who has promised to recommend to his Majesty to grant £1,000 to assist us, in case we complete a subscription for this purpose.

The appeal of the Dean and Chapter for subscriptions was warmly responded to by the "nobility, gentry, and clergy of the County of Down and other well-disposed persons." In addition, a sum of £1,000 was granted by King's letter in aid of the restoration, and the

Irish Parliament in 1790 passed an Act charging a sum of £300 yearly on the tithes of the several Parishes of Down, Ballyculter, and Tyrella as an endowment for the support of the cathedral and celebration of Divine worship therein. The amount subscribed, with the £1,000 granted by the king, was insufficient to complete the restoration, and it became necessary to apply the annuity of £300 a year granted by Dean Annesley towards the expense of restoration. It was not until 1818 that the building was reopened for Divine service. Dean Annesley, to whom the restoration of the cathedral is so largely indebted, did not live to see the work completed, having died a few months before.

It is interesting to note that, notwithstanding the Cathedral of Down being in ruins for upwards of two and a-half centuries, it was always regarded as the Cathedral Church of the diocese; and it appears to have been considered necessary not only to instal the Dean and other dignitaries of the diocese therein, but also that the Bishop of Down should be enthroned there as well as in the Cathedral at Lisburn. This is proved by the following extracts from the records of Down Parish (circ. 1704 to 1767):—

Francis Huchinson, Lord Bishop of Down and Connor, was Enthron'd in ye Cathedral of Downpattrick the First day of February, Annoque Domini 172$\frac{9}{10}$.

Benjamen Pratt, Revernd dean, was Installed the 16th June in ye year 1718 (but died 5 decem^{br}, 1721).

Charles Fairfex was Install'd Dean of Down The 3d of March, 172$\frac{1}{2}$ (& died ye 27th of July in ye year 1723).

Rend Willim Gore was Installed Dean of down ye 29th day of Febriary in ye year of our Lord god 172$\frac{3}{4}$ (& dyed ye 7th Janry, 173$\frac{1}{2}$).

The Revd. Mr. Samuel Hutchison was Enstalld Chancellor of Portafery the August the 29, Ano. Dom. 1728.

Samuel Huchenson was Installed in ye Cather^{dl} of down 24th of march in ye year 172$\frac{3}{4}$.

The Revd. Henry Donill was Install^{d} Prebendary of Dunsport in the Cathedral of Down, July 27th, 1728.

The Revd. Anthony Rogers, Parish Minisr of Lisburn, was Installd in the Cathedrall Chancelor of Portiferry, Novem^{r} the 21st, 1729.

The Revd. Richard Daniel was Installd Dean of Down, March the 13th, 1732 (and Died the 1st May, 1739).

The Revd. Francis Hutchinson was Installd Arch Deacon of Down the 10th day of September, 1733.

The Revd. Vear Essex Lenorgan, Parish Minister of Saintfield, was Installed Prebend of Dunsport in the Cathedrall the 29th June, Anno. 1736.

Saturday, 23rd June, 1739, Died the Rt. Rev. Francis Lord Bishop of Down & Connor, at his seatt at Portlenhone.

Saturday, 20 October, 1739, The Revd. Doctr Thomas Fletchar was Installed Dean of Downe. Novemb. 1739, The Rt. Revd. Carew Reynolds was Enthroned Bishop of Down & Conr. by proxy of ye Revd. Docter Mathews.

28 March, 1741, The Revd. Benjamin Barrington was Enstalld Chancellr of Portaffery.

The first May, 1739, the Revd. Dean Daniel Dyed. 1742, The Revd. Mr. Peter Isaac Cornaby was Installd Prebend of St. Andrews & Inch the 13th March, 1742.

1743, The Rt. Revd. John Ryder was enthron'd Lord Bishop of Down & Connor in the Catheddrall of Down, by proxy, by the Revd. Docter Edward Mathews.

The present Cathedral of Down consists of what was originally the choir of the magnificent Benedictine Abbey Church, and was erected on the site of or near to an earlier Celtic Church which dated back to the time of the Patron Saint of Ireland. For more than ten centuries this was one of the most important ecclesiastical establishments in Ireland. In the many vicissitudes of fortune which beset our country in the past the Cathedral of Down has had its share—at one time in the full blaze of magnificence and power, with an Abbey whose Prior was mitred and held a seat in the Irish Parliament; and at others the scene of desolation and woe, its walls roofless, and responding, not to the voice of those chanting the praise of God, but echoing the cry of the owl lurking in its ruined walls. The extracts above given show that although for many years in ruins it was still the "Cathedral of Down," and used as such.

An Account of the Barony of O'Neiland, Co. Armagh, in 1682.

THE following description of the Barony of O'Neiland, Co. Armagh (now the two Baronies of O'Neiland West and East), was compiled at the instance of the famous Dr. William Molyneux, who was commissioned in 1682-3 to collect (principally from clergymen) statistical accounts of Irish districts for publication in Moses Pitt's *Grand Atlas*. This unfortunate publication succumbed without reaching the volume in which Ireland was to have been described.

William Pinkerton, F.S.A., in 1866, had several of the Molyneux MSS. transcribed, and the writer printed in *Old Belfast* Montgomery's account of the Ards Barony, Co. Down. The present article has apparently not been hitherto published. Coote's *Statistical Survey of Co. Armagh*, brought out in 1804, contains an interesting description of O'Neiland, with map. The notes have been kindly supplied by the Dean of Dromore.

R. M. YOUNG.

O'NEALAND BARONY, IN THE COUNTY OF ARDMAGH.

PORTADOWN, *November 26th, 1682.*

Sr,—In obedience to your Request, I have made enquiry touching the Massacre at this Town, and doe find that Seven Score was the full number that lost their lives in that inhumane butchery—they, too, consisting for the most part of women and children, their husbands being Sacraficed to a More Early rage; the manner thereof was by forcing them into the water of that part of the bridge which the Rebells at their first setting out had cut down, thinking thereby to Intercept the English, which lay on the East side of the River, from molesting their Intended villanies. The Chief Commander of the Rebells in this bloody expedition was one Captn Tool McCann, a native of this parish. Portadown is so called from Purt and Dunam[1], Purt in Irish being a Port, and Dunam a place to Land upon from off the Bann river, which runs through this Town, over which Stands a fair Wood Bridge near upon a thousand foot in Length. This River parts the Diocess of Armagh from that of Dromore. It divides also the Barony of Nealand into East and West; that proportion of Land lying on the East side of the River is called Clanbrazill, which lately gave Title to an Earldom; that on the west side, especially that part of it which joyns Lough Neagh and the Bann, Clan-Cann, probably so called from the McCanns, a Family of Irish gentry formerly owners thereof. This River has its banks adorned with spacious and profitable Woods; is replenished with Salmon, trout, Pike, and Eel; has a Slow and Smooth course, fetching its rise[2] from Sleaghnekirk, so called in the County of Down, from whence it gently glides into Lough Neagh. What has been reported of the vertue of this Lough in petrifying wood has so litle of Truth in it that 'tis unfit to abuse posterity with a fresh Relation thereof, the Long Stones, as they call them, being usually found in dry and sandy hills. Besides, a Gentlemn of this County, to try the Experiment, fastned an Oak Stake in a private place of the Lough near upon twenty years ago, the same retaining still all the qualitys of wood, without any alteration in the Least otherwise than what is usuall to wood lying so long in water. The circumference of this Lough, with the nooks and bendings thereof, can be no less than an hundred miles. The Soile of this Barony of O'Nealand is very deep and fertile, being productive of all Sorts of grain, as wheat, Rye, Barly, Oats, &c. The vast quantity of wheat that is yearly carried hence into the County of Antrim, besides the maintenance of above two thousand Familys with bread, which Number I find to Inhabit this Small Barony, most

[1] "Portadown must have taken its name from an earthen *dun* on the shore of the Bann—*Port-a-duin*, the landing-place of the fortress."—Joyce, *Irish Names of Places*, 2nd series, p. 225.

[2] Perhaps for *Slievenagarb*, the mountain of the grouse hens. See Joyce, 2nd series, p. 290.

whereof being English, do plainly demonstrate it to be the granary of Ulster, and one of Ceres's chiefest barns for Corn ; and as it Excells all the rest for Corn, so it challenges the preference for fruit trees, good sider being sold here for 30 shillings the hogshead. Some of our Gentlemen can make already twenty or thirty hogsheads in a Season, which is but a Small increase to what may be Expected when their Orchards and yearly new plantations come to their perfection. The farmers are here injoined by their Leases to plant aple trees proportionable to the quantity of their Land ; so that if the sinfullness of the people do not forestall those blessings of peace and plenty which God in His bounty designes for us, this bounty twenty or thirty years hence will be litle inferiour to the best sider county in England. The great plenty of oak wood which this Barony affords makes our houses much better than those of other parts where that assistance is wanting. The very Roads are here so well planted with houses and other improvements that they seeme to be but as one continued Town. Our churches are not so large as decent and wel situated, having this to make them Renowned that they are once a week filled with Loyall and conformable protestants. The Market Towns of this Barony are Lough-gall, Legacory, Portadown, and Lurgan, all inconsiderable save the last, in and about which is managed the greatest Linnen manufacture in Ireland. Those few Irish we have amongst us are very much reclaimed of their barbarous customs, the most of them speaking English, and for agriculture they are litle Inferiour to the English themselves. In a word, the fertility of the Soile, the curious inclosures, the shady Groves and delicate seats, that are everywhere dispersed over this Barony doe all concur to make it a Paradise of pleasure. I have travelled through several parts of England but did never meet with any County or part thereof surpass this of O'Nealand in anything conducing either to profit or pleasure, the buildings only excepted. S^{r}, I presume your own knowledge can informe you of the Truth of most that I have said ; and if there had been anything more of remark in this Barony that could be any way usefull to that good and ingenious designe you are about, which will undoubtless undeceive our very Neighbouring Kingdome, as well as more remote parts, in their mean and despicable opinion of this nation, it should have been freely communicated by,

S^{r}, your humble Servant,

WILLIAM BROOKE.

The Royal Residence of Rathmore of Moy-linne.

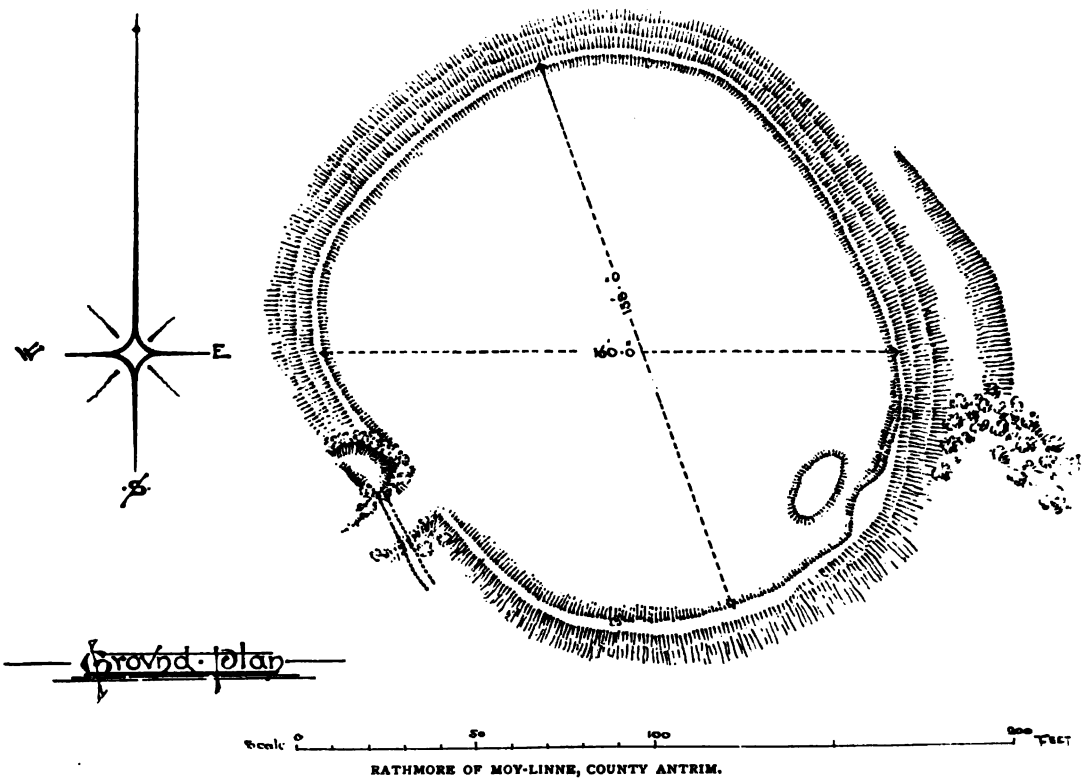
With Notes on other Early Earthworks in Ulster.

BY CAPTAIN R. G. BERRY.

(Continued from page 170, vol. iv.)

HAVING considered the interior arrangements, let us look outwards at the defences of these buildings. Each mound was surrounded with parapets and ditches; the parapets were all crowned with stockading about breast high, so as to allow of the defenders throwing a spear over it, and the ditches were sometimes filled with water.

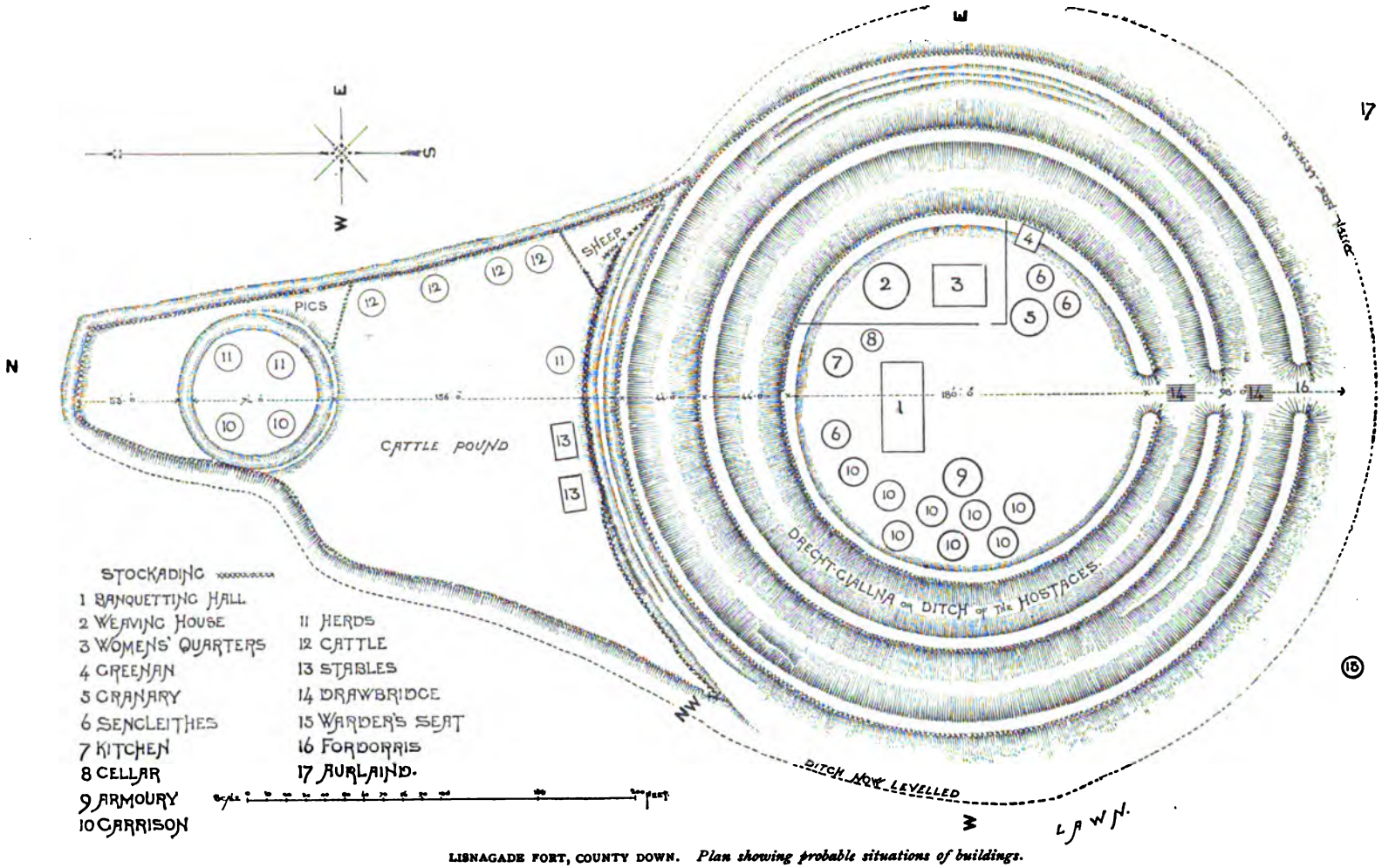
The number of the ramparts and fosses constituted the importance of the dwelling. O'Curry considers that a rath was "a simple circular wall or enclosure of raised earth, enclosing a space of more or less extent, in which stood the residence of the chief, and sometimes the dwellings of one or more of the officers or chief men of the tribe or court;" but he adds that "sometimes also the rath consisted of two or three concentric walls or circumvallations." A dun, he believes, was the same as the rath, "but consisted of at least two concentric circular mounds or walls with a deep trench full of water



RATHMORE OF MOY-LINNE, COUNTY ANTRIM.

between them," and to support this he quotes an ancient law tract (MS. H. 3, 18, T.C.D.), which says: "Dun, *i.e.*, two walls with water;" while the lis he decided "was precisely the same as the rath: the name, however, was applied generally to some sort of fortification, but more particularly those formed of earth."

Dr. Sullivan says "the homestead of a rath was called a lis or les;" and continues, "when a lis or residence was surrounded by an earthen mound, or other sufficient fence enclosing a courtyard, or



LISNAGADE FORT, COUNTY DOWN. *Plan showing probable situations of buildings.*

Airlis, in which cattle could be impounded, or driven into for security, and having a gate or door which could be closed at night, it was called a rath."

"A dun was the residence of a rig or king. It consisted of two or more earthen walls, or of an earthen wall and a stone wall, between which was a deep ditch, filled with water where the ground admitted of it. The moat or ditch, and the outer earthen wall formed by the earth excavated from it, constituted the Drecht Giallna or ditch of the Gialls, and was specially intended for the safe keeping of the Gialls or pledges which every king was obliged to hold."—*Manners and Customs of the Ancient Irish*, by E. O'Curry.

"T. O. O'Beirne Crowe states that a good deal has been written on the words *rath*, *lis*, and *dun*—their distinctive and respective meanings. According to this authority, *all three* were required to constitute a royal residence, while the *rath*, one or more, and *lis*, which must always be combined, constitute a non-royal residence; and he quotes a paragraph from an old Irish manuscript to prove that a king's residence must be a *dun*, and continues, the whole place was surrounded with three concentric ridges or circles (raths)."—*Pagan Ireland.*

A dun may or may not have had three concentric circles, but it does not follow that the possession of three concentric circles made it a dun, for we have many instances of earthworks having three concentric circles being called lisses or raths, and Emania, which we may presume was a dun, did not fulfil the requirement of three concentric circles.

Of course, the strength of the fortifications determined the importance of the erection, but it was really the status of the owner that determined whether it was a rath or dun; and, as well as the status of the owner, the position as regards its surroundings determined whether it was a lis or dun. In the manuscripts, especially poetical ones, we have many instances of places called by the denomination either rath or lis being spoken of as fine noble duns, and such places were the residences of kings; as instances—Rathmore, Rath Cruachan, and Lios-na Lacchraidhe or liss of warriors, now called Caiseal-na-Righ or "Cashel of the kings," the residence of the kings of both provinces of Munster.[1]

The fact is, some forts possess only a single rampart, others have two, or even three, and sometimes more. These may be divided into three classes: those probably used for the penning of flocks and herds at night, to protect them from wolves and marauders, and in which were placed the dwellings of the tenants and lower classes of Bo-Aires; the fortified residences of the nobles and chiefs; and the stronger fortifications situated at particular points and along the

[1] *Silva Gadelica.*

borders of the greater divisions, being also placed at the gates into the country on or near the direct road from one important place to another.

The first two divisions were raths, and the finer examples of these were, when belonging to or inhabited by a king, called duns.[1] The third division were lisses; they always belonged to or were commanded by powerful nobles, probably the Aire Tuisi or commander of the levy, and in case of the levy being that of a province the commander was a rig or king. If the lis happened to be his residence, or if he were in temporary residence there, it was always spoken of as a dun.[2]

This explanation is rather strengthened by the fact that "our ancient writers often used the terms Dun, Rath, Lis, and Cathair indifferently to designate a stronghold or well-fortified place."

We read that "every king is a pauper who hath not three chief residences—that is, it is three chief residences each king is entitled to have, *i.e.*, three houses or three Duns" (MS. H. 3, 18, T.C.D.). From this it would appear that each king, whether a Rig Tuatha, Rig Mor Tuatha, or a provincial king, was bound by virtue of his title and position to have at least three residences; he may have had more, but not less.

It is to be feared that it would now be impossible to determine for certain the residences of the ancient kings of Dalaradia, but it seems more than probable that, besides Rathmore, Rath Celtair was one of them. Where the other was it is now almost impossible to say, but there appears to have been a royal residence somewhere near Belfast, and another somewhere in the Mournes, but these may have been the residences of Rigs Tuatha. Tradition says there were royal residences at the Crew and Dundonald.

As will be noted later on, the kings of Dalaradia often became kings of Uladh, and, when this was the case, their chief residences were their old family seat Rathmore, the provincial capital, and another. In very early times, say when Fergus Wry-mouth, King of Dalaradia, was King of Ulster, Emania was the provincial capital, and Aileach and Dun Sobairce were royal residences. In later times, Dun-da-leth-glasse, and finally Rathmore, was the provincial capital.

[1] When Rath-Celtair became a royal residence it changed its name to Dun-Celtair, and subsequently to Dun-da-leth-glaisse.

[2] A rath appears to have been equivalent to a sixteenth or seventeenth century house, which could have been put in a state of defence in case of need; a lis to a mediæval castle, which had permanent fortifications and special military contrivances, and was ready to meet attack at any moment. A lis and a castle were always erected on a spot having peculiar military advantages. And a dun was similar to a palace.

The events that led to this dwindling and decay are well set forth by Bishop Reeves, and I cannot do better than quote his words :—

"Fiatach Finn, of the race of Heremon, was King of Ulster in 106, and became monarch of Ireland in 116. He was the founder of a powerful dynasty, called the Dal-Fiatach, or descendants of Fiatach ; and of sixty-eight recorded kings or chiefs of Uladh, from the middle of the fourth century to the period of the English conquest, all derived their origin from him except twelve, who, at intervals, were supplied from the race of Rury.

"The fortunes of both races, however, were greatly impaired in the year 332, when the three Collas—three brothers, one of whom, Colla Uais, or Colla the Noble, had been monarch of Ireland, and dethroned—returned from Scotland, where they had taken refuge, and having gathered a great host, engaged in a battle with the Ulstermen at Carn-achad-leith-dheirg, near Carrickmacross, in Farney, which lasted seven days ; and, having utterly routed them, seized their palace Emania, and destroyed it, so that it was never again inhabited by its old masters. And the Ulster chiefs were driven eastwards, and their two great races confined within the limits of the present counties of Down and Antrim, being bounded on the east by the sea, and on the west by the Bann, Lough Neagh, and a line of earthen ramparts extending southwards from Portadown to Newry.[1]

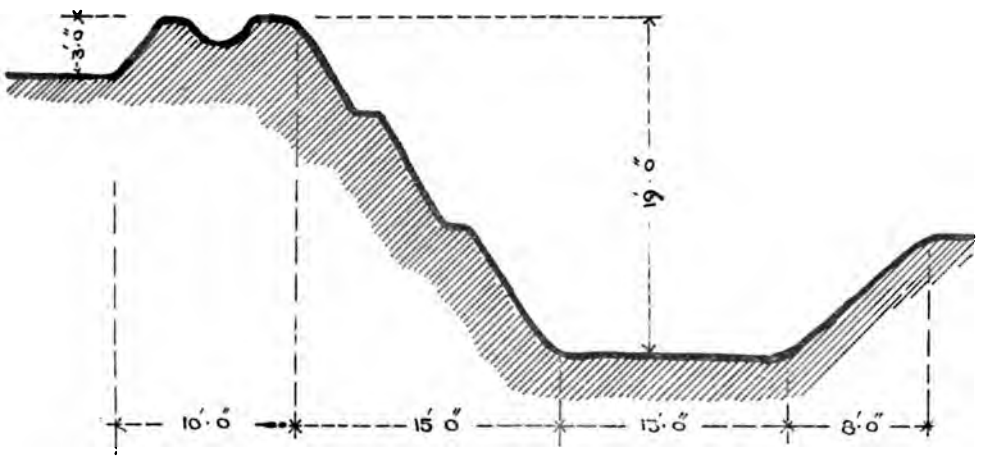
"From 332 down, the name of Uladh became confined to this circumscribed territory, and whenever we meet with it in history after that date, it refers only to the territory now represented by the counties of Down and Antrim. Emania being now and for ever taken from the Ultonians or Ulidians, the fort of Downpatrick became the headquarters of the race, and the place of greatest importance in their reduced kingdom.

"We now approach that important period in the history of Ireland when that great revolution took place—the overthrow of Paganism by Christianity. At this time Muredach Muinderg, ninth in descent from Fiatach Finn, was on the throne of Uladh, and, having reigned twenty-eight years, was succeeded by his son, Eochaidh, who died after a reign of twenty-four years. He is stated to have continued an unbeliever and a murderer. His crown was transferred to Cairill, his brother. Then, about 496, took place the Expugnatio Duinlethglaisse. The King of Uladh at this epoch was Saran, son of Caelbadh, an ancestor of the Magennises of Iveagh, of the house of Rury ; and his chief abode was at Rath-Mor, in Moylinny, near the town of Antrim, which was the seat of the Dalaradians, a branch of the descendants of Rury. The transfer of the palace of this race to that position was probably caused by the growing power of the Dalfiatach, who had acquired the ascendency in Moy-Inis."

But what about the third residence? It seems reasonable that when the Ultonians were defeated at Carn-achad-leith-dheirg and retreated north-eastwards towards Downpatrick, when they decided to hold the borders of Dalaradia against further pursuit, that they should have erected some sort of fortification as a residence for their chief on or near the main line of defence. Indeed, we have instances of this, and Dr. Sullivan tells us that "when an army marched on a great expedition in ancient times, the women and children and old people accompanied it, and the encampments were

[1] For a full description of this wall, see "The Great Wall of Ulidia," vol. iii., *U.J.A.*

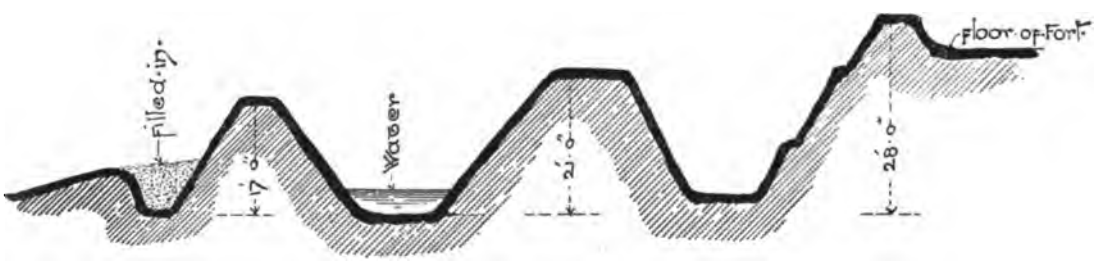
often fortified. In such fortified encampments the Rig, or king's camp, seems to have been surrounded by a regular fosse and mound, and was accordingly called a Dun. Thus, in the Tain Bo Chuailgne we are told that 'the poor provinces of Eriu then made a Dun and



Section through East Side

Scale 10 5 0 10 20 30 Feet

Lisnagade



Section through West Side

Scale 10 5 0 10 20 30 40 50 Feet

an encampment in the Brislech Mor, in the plain of Muirthemne, and they sent their shares of cattle and plunder southwards, away from them, into Clithar Bo Ulad.'"

And is there such a fort on the Ultonian wall? Lisnagade answers all the requirements of a dun: it is on a commanding

position in a great strategic line, between the vast impassable morasses which formed the boundary northward to Lough Neagh and the artificial ditch called the "Dane's Cast," which, originating at the base of the hill on which the fort stands, runs away south and east to the sea. Lisnagade is an important position, and peculiarly liable to attack, as it would have to be engaged and masked before any important turning movement could be effected. Any attacking force neglecting this precaution would lay their flank open and their rear exposed to counter-attacks.

Judging from its important position, and the fact that the Clanna Rury and Orghailla were at continual war for centuries, the former to regain Emania and their old territory, and the latter to extend their boundaries to the sea—a war which continued from time to time until the final overthrow of the Ultonian dynasty at the Battle of Moira,—judging from these facts, Lisnagade must have been an important royal residence, probably only occupied by the Rig during a boundary war, but at all times held by a strong garrison.

The Brughfer and his privileges have been mentioned before. One of the most curious of these was his exclusive right to a spring or well of water; he was entitled to have a spring of fresh water in his house. All persons of the rank of Flath seem to have had this right also, and the well was often situated in the living house and covered over with a stone, but sometimes it was in a house within the Airlis other than the dwelling-house.

To counterbalance his many privileges he had many obligations, a few of which are peculiarly interesting. He was bound to keep "an ever-living fire"—a fire burning day and night inside the house; and outside, on the lawn, a signal fire burned at night to direct travellers to the Brugh. Besides these, he had to place a watch and signal at fords of rivers, passes in bogs, and other difficult places. The signal usually consisted of a sounding or "thunder" shield, which when beaten by a spear gave forth a rolling noise. Curious that this very sound was also used as a challenge between warriors or hosts to fight. A sounding flag or stone was also used for giving notice to the Brugh of the arrival of travellers at fords and other places.

The office was in ordinary held by rich farmers of the Bo-Aire class, but there were different ranks of Brughfers, and the chief Brughfer of a province may have been a Rig Tuatha, just as O'Hagan, lord of Tullaghoge, and chief of his clan, was chief Brughfer to the Kinel-Owen. At the residence of the chief

Brughfer of a territory, the Rig Tuatha and his Tannist, or successor, were elected; and at the residence of the chief Brughfer of a province, the provincial King and his Tannist were elected.

The Crew, above Glenavy, seems to have been such a place, Some say the stone there was the inauguration stone of the kings of Dalaradia, while others hold it to have been the crowning-place of the kings of Ulster. We have no direct evidence to support either hypothesis, but what evidence there is, backed up by tradition, seems to point to its having been the inauguration place of the latter; and the facts that the Ulstermen, as distinguished from the Dalaradians, always fought in defence of it, and the fort near the top of the hill having a ditch filled with water, which would make it a dun or king's residence, would seem to give additional colour.

The Crew is a most interesting place. It is the highest hill in Ulster, 629 feet high, and situated about two miles to the south-east of Glenavy. From it a most magnificent view can be obtained—a panorama is unfolded only confined in one direction. To the north-east stands the Hill of the Standing Stones, backed by Collin, the Black Mountain, and Divis, and the hero-haunted high ground stretching away towards St. Patrick's Mountain—Sleamish. To the east and south we look, and see where stood the now felled glory of the woods of Ulster—Kilultagh, one of the fastest places in Ireland; and beyond, away over Moy-Inis, or Lecale, we catch a distant glimpse of the glorious kingdom of Mourne, behind which the sun rises, and in which the darkness of Paganism longest lingered. Turning westward, we pass over the woods and bogs of Clanbrassil, and look along Loughgall, behind which lies the scattered ruins of Uladh's glory—Emania. Well can we imagine an Ulster chieftain, turning his face in that direction, and, as he calls to mind the glory of the Red Branch, and his title King of Emain Macha, swear to preserve his race and territory, and to hurl back his foes and win again the old palace and province of his fathers. Below us, to the westward, lies the little island of Innis-Garten with its Round Tower, and, in imagination, we can picture the wooden walls of the peaceful monastery that fell a victim to the "fiery strangers." Looking over this peaceful island, and the broad expanse of Lough Neagh, which they say was once dry land—

> "'Twas young Liban's task to watch the well,
> And duly close its covering-lid at eve,
> Lest something evil there inhabiting
> Should issue forth: but, on an afternoon,

Walking with her true lover, with a mind
That thought of nothing evil, she forgot
Well and well-lid; and so the under-sea
Burst through and drowned the valley: but the gods,
Who favour constant lovers, spared their lives;
And there beneath a glossy dome they dwell,
Still pleased in one another's company."[1]

Looking away beyond, we see the land of the "Children of Owen," and Slieve Gallion standing up as a silent monument, which recalls "the great Earl" of Tyrone, Red Hugh, and the daring, lawless deeds of the O'Kanes. Turning northward, we catch the hazy tops of the primeval sylvan surroundings, and, as the sunlight falls, the glint on the ruined whitewashed walls of the home of the chiefs of the race of Yellow Hugh; and near it, but a little to the eastward, stands the older palace of the kings of Dalaradia.

Such is the view that met the king as "he turned himself three times about" on the stone. The Fort or Dun lies to the south-south-west of the stone. It is of that low species usually described as "rings." The diameter of the Airlis is 34 yards, and it has two parapets, with a ditch between, 40 feet wide and 18 feet deep. This ditch is still in parts full of water; but no trace of any other is discoverable. The ruined remains of what appears to be a fort of the "mount" type are in the next field. In ancient times the Crew was called Craobh Tulcha, which is variously translated "the tree of the hill" and "the spreading tree of the hill." Under this tree, which in Pagan times was regarded as sacred, stood the inauguration stone, and in defence of it the Ulidians stood many a hard-fought fight. Here, in 1003, a battle was fought between the men of Ulidia and Tyrone, "when the Kinel-Owen utterly routed the Ulidians, the fight continuing as far as Drumbo, in County Down. Ardghair was King of Ulidia, and his two sons were slain, as was also Aedh O'Neil, heir apparent to the sovereignty of Ireland, who was only twenty years of age. Brian Boru, at that time acknowledged by most of the septs as sovereign, came to the North in 1005, and, accepted by the Ulidians but not by the Kinel-Owen, he encamped on Crew Hill.[2] This is the description, given by *The War of the Gaedhil*, of the reception accorded Brian and his Munster men on Crew Hill. Brian was then at Craebh-Tulcha, and the Ulidians with him, getting provisions there. They supplied him with 1,200

[1] *Deirdre*, by Sir Samuel Ferguson.

[2] A tradition relates that he was entertained by *the king* at Crew for three weeks, during which time they ate 300 head of cattle.

beeves, 1,200 hogs, and 1,200 wethers, and Brian bestowed 1,200 horses upon them, besides gold and silver and clothing.

"In 1099 the Kinel-Owen, led by Donnel O'Loughlin, cut down the sacred tree. We read, in 1099 an army was led by Domhnall Ua Lochlain and the Clan Neill across Toome into Ulidia. The Ulidians were encamped at Craeb-Tulcha (Crew Hill). Both the cavalries engage. The Ulidian cavalry was routed, and O'Hafferin slain in the conflict. After this the Ulidians left the camp, and the Clanna Neill burned it, and cut down [the tree called] Craebh-Tulcha. Twelve years after, in 1111, the Ulidians retaliated, and avenged the insult offered to their honour on Crew Hill by defeating the Kinel-Owen at Tullahoge (in Co. Tyrone, above Dungannon), and cut down their sacred trees. Once again, in 1148, Murtough Mac Loughlin, King of the Kinel-Owen, dethroned Cunladh O'Donolevy, King of Ulidia; but as soon as the Kinel-Owen left, Cunladh was restored, though soon expelled by the Ulidians themselves. This is the last mention made of Crew in the known histories of the country. But a curious entry in the diary of a wandering minstrel proves Crew and Tullyrusk were residences of great chiefs who always kept bards. It runs thus:—'Neidhe landed from Scotland at Rind Roiss (Kilroot), and from this went over . . . . Tulagh Ruse and Craibh Tulcha . . . . to Emhain, or the Navin Ring Fort in Armagh.'"[1]

The villages which sprang up around the raths of Flaths and Kings have already been spoken of. These villages were inhabited by the dependants of the lord, and all the inhabitants were his servants. Now, the inhabitants of the Brugh town, or village that grew up around the Brughfer's dwelling, were altogether a different class. To begin with, they were free men, workers in metals and other tradesmen, and artisans, and men farming common land in partnership, men who owed allegiance to no one except the King of the Tuath. These men had certain political rights individually, but they obtained the full rights of citizenship, which they were otherwise not qualified to have, by combining and electing one of their number an Aire Fine or Chief of Kindred. This man represented the village at courts, and in all legal and political matters, and had power of entering into engagements which bound the whole kindred. The Brughfer never performed the functions of Aire Fine: he acted as a sort of mayor to the town; he called the court when necessary, summoned the witnesses, and when all was ready acted as judge; he was chief magistrate, and looked after the whole town. In the larger Brugh towns, say those of the provincial Brughfer, where large numbers of artisans gathered and trade was rife, the court of the Brughfer lost its purely agricultural nature and became very important. The political importance of such a village can be readily imagined.

[1] *Glenavy Past and Present*, by Rev. Charles Watson, the late Incumbent.

In ancient Ireland all the land, either directly or indirectly, belonged to the king, or, to put it more correctly, he exercised a dominion over it on behalf of the tribe or kindred. This land was divided up into three parcels, namely, the mensal land of the rig or chief and other officers which went with the office; the estates of the Flaths or nobles, who were true owners; and the public land, or common land of the Tuath.

Each Flath had his lis or rath, and lived on his own estate, for which he paid rent to the rig or king, and in return he received a gift from the king. The refusal to pay this rent, which in many cases was only nominal, or to receive the gift from the king, was equivalent to an act of rebellion. Similarly, each Rig Tuath paid rent to and received gifts from his Rig Mor Tuath, the Rig Mor Tuath to the provincial king, and the provincial king to the monarch or Ard-Rig Erinn.

Thus we read in the *Book of Rights*, that—

"The King of Uladh is entitled, in the first place, when not himself King of Erinn, to sit by the shoulder of the King of Erinn, and that he be the first to share his secrets and companionship during the time that he remains with the King of Erinn. And when he departs he receives 50 swords, and 50 steeds, and 50 cloaks, and 50 capes, and 50 targets, and 50 coats of mail, and 30 rings, and 10 hare-hounds, and 10 mantles, and 10 horns, and 10 ships, and 20 handfuls of leeks, and 20 seagull's eggs; all these to the King of Uladh once in three years.

"The King of Uladh distributes stipends to his own kings, viz., 20 horns, and 20 swords, and 20 hare-hounds, and 20 bondmen, and 20 steeds, and 20 cloaks, and 20 mantles, and 20 bondmaids from the King of Uladh to the King of Dal-Araidhe.

"The Food and Rents of the Chiefries of Uladh.

"On the territory of the great Magh-Line, firstly, his first food—300 beeves, and 300 cloaks, that from Line."

A neglect of these customs was the immediate cause of the Battle of Moira.

Each Flath was said to possess Deis, that is, an ancient right to the soil, and this right entitled him to have Bothachs and Fudirs on his land. The Flath only was entitled to have these servants. The Bothachs, Fudirs, and Sencleithes worked as much of the land as the lord, for the dignity of his rank and the legal responsibilities he had to fulfil, found it necessary to keep in his own hand; the rest he let out to free and base tenants, who, as rent, gave him military service and supplies of food, and helped him to bear the fines and other dues of the tribe, and to ransom himself or any of his family who should be made prisoners. Parts of the estate were also let to Fudirs, who were rack-

rented; in fact, they were the only class who could be rack-rented, as the dues of the free and base Ceiles were fixed by law. The number of Fudirs on an estate was limited by the laws fixing the rank and importance of a Flath on the number of free and base tenants living on his lands.

The chief was elected from amongst certain of these Flaths, who fulfilled the required conditions of birth and position; and, besides his estate as a noble, he had granted to him certain lands to support the dignity of his chieftainship, which were called the royal mensal lands. Similarly, every public officer had certain mensal lands granted him to support the dignity of his office and as pay for his public cares.

The free tenants lived on isolated farms, but the base tenants and servants of the lord formed villages on the estate. The inhabitants of this village held the surrounding land, arable and waste, in common, the possession of a house giving the right to share in the land.

"The tillage and meadow land were first divided into as many divisions as there were qualities of land, classified according to quality of soil, position, inclination of the ground, liability to flooding, and other circumstances influencing the value of land. Each of these divisions was then divided into as many strips as there were possessors of houses in the community; so that each householder obtained an equal quantity of land. All undivided land remained common property. The ploughing of the land, the selection of the crop to be grown, sowing, harvesting, cutting of wood, grazing, maintenance of fences and roads, use of water, of the common mill and baking oven, &c., were all necessarily managed by common arrangement. The distribution of the strips took place by ot. The lots once drawn remained in general in possession of the same persons until a new distribution took place."[1]

Every free man in the territory had a right to the use of a portion of the public land, and this right was governed by certain customs and the payment of certain tribute in kind; thus an Oc-Aire was entitled to feed seven cows on it throughout the year—six he took away, leaving one as tribute.

All these people were divided into so many Fines, or families. There were three kinds of Fines. The Fine Duthaig, or hereditary family, embraced all the relations to the seventeenth degree of consanguinity—that is, all who were entitled to inherit property—and for legal purposes it was divided up into many subdivisions. The second division of the Fine consisted of the Flath and his relations as above, and, in addition, all his Bo-Aires, other free and his base tenants, his Bothachs, Sencleithes, and Fudirs—all under his pro-

[1] *M. & C.*, vol. i.

tection which constituted the lord's rent-paying or tribute family. It thus embraced several families of the first kind. The third kind of Fine embraced many families of the last description, and, in fact, embraced all the inhabitants under the Rig, or chief. This family constituted the Cland or clann in its general sense, although the Fine of a Flath was sometimes called his Cland. The Cland of the Flath assumed a particular name, generally derived from a famous ancestor; the Flath was the chief of the Cland, and the others were his children. Similarly, the Cland of the Rig, or chief, assumed a surname from an ancestor removed further back. For instance, Nial of the Nine Hostages had two sons, one of whom conquered Tir-Owen and gave it name; his descendants took the surname O'Neill, and their chief

(From the Bayeaux Tapestry.)

was called "The O'Neill." At first they were only a small body, but as the Cland increased it had to be split up, and each subdivision took a surname from some distinguished individual belonging to its Fine; thus, the Mac Loughlins, Mac Sweeneys, O'Hagans, &c. Although the Mac Loughlins, &c., became separate Clands, they all belonged to the Cland O'Neill. The Cinel was another name for this great tribe, but there was a difference between the Cinel and the Cland. All the members of the Cinel were connected by blood, and were derived from a common ancestor, while the Cland comprised the Cinel and all its supporters; that is, all those members of stranger-clands who had arrived in the territory first as Fudirs but were

* From the Column of Antonius, Museum of the Louvre. (See *Manners and Customs of the Ancient Irish*, by E. O'Curry.)

subsequently admitted to membership in the Cland, tenants, and retainers.

To meet these subdivisions of the people, the land was also subdivided into Seisreachs, Ballyboes, Baile Biatachs, and Tuaths.

The Seisreach, or ploughland, was the amount of ground that could be turned up by one plough in the course of the year. It varied at different times and in different parts of the country, but generally contained about one hundred and twenty acres. A perfect plough was the joint property of two or more of the poorer freemen.

The Ballyboe, or Tate, was the quantity of land sufficient to graze twenty-one cows or three cumals, the legal qualification of a Bo-Aire of the lowest class, and, in addition, a certain quantity of forest, and sufficient meadow-land to provide winter forage. It was the holding of a freeholder, and usually contained about 60 acres.

The Baile Biatach was the true townland. It was the first political subdivision, and had a kind of court of its own. It contained twelve ploughlands, and from sixteen to twenty Ballyboes.

The Tuath represented the barony, and contained thirty Baile Biatachs. The Mor Tuath had four tuaths, and the province five Mor Tuaths.[1]

The Ulster Volunteers of '82: their Medals, Badges, &c.

(Continued from page 159, vol. iv.)

The following continuation to the article by Robert Day, F.S.A., vol. iv., page 73, and a subsequent article, page 152, vol. iv., was received by me in response to the request at the end of the former article. In order to make this whole subject complete as far as Ulster is concerned, I again request that all those who have such articles, or any other Volunteer relics, would enumerate and describe same, or entrust the originals to me to make drawings from, and I will safely return them.

FRANCIS JOSEPH BIGGER.

Belfast Volunteers.

I HAVE seen the sword of Robert Simms, who took an active part in the Volunteer movement. It is 31 inches long, with an ivory handle, and the blade is well tempered. There was some engraving upon the blade, but this is now worn off. The butt of the handle is flat, and upon it is engraved "Belfast First Volunteer Company." This regiment is noted on page 85 of the present volume. The brass gorget is also well pre-

[1] This account of ancient Irish society is mainly compiled from O'Curry's *Manners and Customs of the Ancient Irish*. The same author's *Lectures on the MS. Materials of Ancient Irish History*, *the Ulster Journal of Archæology* (old series), *Silva Gadelica*, and Wood-Martin's *Pagan Ireland* have also been referred to.

served; it is similar in all respects to that of the Culdaff Infantry depicted on page 156.

The following is a copy of a letter received by a Belfast merchant from Thomas Addis Emmet and not heretofore published. It throws considerable light on Emmet's post-insurrection ideas in regard to Irish affairs:—

NEW YORK, *June 1st, 1805.*

MY DEAR FRIEND,—With very great pleasure indeed I received yours from Belfast, and I am gratified to find that I continue to preserve that place in your esteem and friendship for which I shall be ever solicitous. You judge rightly as to the motives which induced me to leave France. I there saw enough to confirm me in the opinion I always maintained—that a permanent and useful union between virtue and vice is impossible, and that the virtuous and honest will always be deceived and injured by permitting any attempt at such a union to be made. France is the headquarters of fraud, deceit, and despotism, and under its present rulers no nation or people that love liberty need look for its honest co-operation. Wishing to doubt this truth, I remained there as long and went as far as my principles would permit; but when the opportunities I enjoyed, both of observation and information, convinced me that if a French force ever landed in Ireland its influence and strength would be employed to eradicate every vestige of Republicanism, to pervert and corrupt the public mind, and then, by a mixture of force, fraud, and delusion, but always under colour and pretext of the public will, to establish a Government *which should be modelled after that of the protecting country*—I use language that has been used to myself—and in order the better to support that fabric, to prop it by *a Catholic Establishment*, which the arrogant and self-opiniated despot and his minions obstinately, and in the teeth of every evidence that could be produced, supposed would be highly gratifying to the Irish Catholics at large,—when I became satisfied that these views were entertained if ever it should become physically possible for the French to land in force in Ireland, and that men, or rather a man, would be found who had laid the first foundations of a very unjustly-acquired reputation by asserting the impolicy of any Religious Establishment, but who would now (to adopt the expression respecting him of one who ought to know his secret compacts) make terms, and who, after disavowing his even having been a Republican in a pamphlet which appeared with his name at the very crisis that Bonaparte was declaring himself Emperor, would, I am convinced, be selected under the auspices of *the protecting country* to be a greater man than Schimmelpennick is likely to be in Holland, and to revive the ancient title of O'Connor, King of Ireland,—when I perceived all this, I determined to fly from the Sanctuary of Crimes, and, as I am incapable of compromising with the English Government, the constant and bloody oppressors of my native land, to retire to this happy country, where Liberty is triumphant and cherished, and where the principles to which I have sacrificed so much would be a kind of portion to my children. I write to you what are my own sentiments of England, France, and Ireland without adverting to what yours may be, because I should do the same thing to any friend, or to any enemy, were he even a member of the English or Irish Administrations, if I did not dread that he might pervert the terms of abhorrence in which I speak of France to something like soliciting an amnesty or reconciliation, and from my soul I detest the English tyranny; but, in truth, I wish my sentiments to be known to my countrymen at large, and I should long

since have given them greater publicity but for fear of the imputation I have mentioned, and of its being supposed that I wished to support the dominion of England in Ireland. What your political sentiments may be I do not presume to know. I only write for the purpose of expressing my own, and I write them to one of whose private friendship, abstracted from all political considerations, I am confident. From my coming to this country unaccompanied by any of my political friends, you might suppose that the opinions I have stated are not entertained by them; and if you think me right you would be inclined to censure them, but you would do them very great wrong. Many of them were entangled with situations they had entered into under the expectation of being useful, and could not pursue my line of conduct as promptly as I have done. I can say, however, that those whom I have been in the habit of esteeming and loving coincide with me in every particular; that when the idea of a Catholic Establishment for Ireland was first broached in France the Irish Catholics there of any consideration reprobated it in the most marked and decided manner, and that my resolution of quitting that country was approved, on principle, by those who were so circumstanced as not to be able immediately to adopt the same conduct. I have the pleasure further to add that many of them have withdrawn from a military life from the same motives, and devoted themselves to other pursuits. James Joseph M°Donnell (whose name you must unquestionably have heard of) arrived from Bordeaux on the 26th of May, and he informs me that M°Neven and Swiney were there preparing to come here, and that M°N.'s sea-stores were ready. I expect that others will follow them; and even of those who may remain behind, do not suppose that they all approve of, or will endeavour to effectuate, the views of France respecting Ireland. Some men there undoubtedly are for whom I would not say so much; but (with the one exception) they are very little known or thought of at home. I rejoice, my dear friend, to think that the resolution you have taken of settling yourself and family here will withdraw you from scenes which I cannot but suppose must be extremely irksome, and from a country the future prospects of which appear to me extremely gloomy. Believe me, it is with pain I find that you are determined to defer your voyage for one year more. The determination to quit one's native home, natural connexions, and ancient friends, is so serious and important, that I would scarcely venture to advise it to any man; but you have taken the resolution, and as your choice is made, I may say I do not believe you will ever repent it, and I may urge that every moment which you unnecessarily delay the execution of your plan is so much thrown away out of your happiness in this country. As for myself, you will, I am sure, rejoice to learn that my good fortune here has been so complete. The exertions of my friends have procured me the permission of following my profession here, tho' an alien, and not qualified by performing the usual preliminary studies within the State; and my prospects in business are to the full as good as my most sanguine expectations ever conceived. Within this fortnight or three weeks I have received a very large and troublesome addition to my family by the arrival of my three youngest boys from Dublin. They are in perfect health, and so much the harder to manage. I am now surrounded by eight children, equally divided as to sex; the three eldest —your old fellow-prisoners—are extremely well, and very fine children. Your favourite, Margaret, tho' inferior in beauty, is perhaps the best and most valuable. They all remember you with very lively affection. The little Scotch lassie is a great beauty, and a greater pet; the eighth is a brave American girl of only two months old. I had another lovely little girl who died of the chincough shortly after we left France. So much for my children. Mrs. Emmet, who is as eager as I can be to see

you, and desires the most affectionate remembrance to you, would be very tolerably if she did not persevere in nursing, which never agrees with her; but we are at this moment also labouring under the most crying grievance of America—the badness of servants—of which, and the enormity of their wages, you can scarcely form an idea. This, in addition to nursing, harasses and fatigues her. When you come out, if there be any servant really attached to you and your family that would accompany you from affection and not from speculation, jump at the proposal. Be so good as to present my respects to Mrs. ——, tho' I do not enjoy the pleasure of her acquaintance personally, and to your brother, who, I hope, has not forgotten me; and believe me, my dear friend, very sincerely yours,

T. A. EMMET.

The Sea Piece.

BY JAMES KIRKPATRICK, M.D.

Containing some reference to Belfast and Neighbourhood in 1740, by W. FRAZER, M.D., *Dublin.*

The following is a verbatim copy of the title of this book, which is now seldom met with:—

THE

SEA PIECE;

A NARRATIVE PHILOSOPHICAL AND DESCRIPTIVE

POEM,

IN FIVE CANTOS,

BY J. KIRKPATRICK, M.D.

Juvat integros acceder fontes
Atque haurire juvatque novos decerpere flores.
Lucret.

LONDON:
Printed for M. COOPER and J. BUCKLAND in Paternoster Row, and J. ROBINSON in Ludgate Street.
MDCCL.

The following quotation is taken from the first Canto:—

CANTO I—*line* 23.

The drizly Southern Gales at length forbear,
And noisy Boreas sweeps the keener Air:
Joyous we view the Snow's descending Stores,
Driv'n by the Blasts that urge to warmer Shores.
Cold from the Deep the sullen Anchor's weigh'd,
And to the Wind's Embrace the Sails display'd;
While stronger Gales, which from the North increase,
Extend the Canvas with their wish'd Embrace.
Now from the ambient Land we smoothly steal,
And level ev'ry Hill with ev'ry Vale;
The Shores frequented, whilst detain'd, we leave,
And 'midst the waters sink the lofty Cave.[1]
Here, as Tradition's hoary Legend tells,
A blinking Piper once, with magic Spells,
And Strains beyond a vulgar Bagpipe's Sound,
Gather'd the dancing Country wide around;
When hither as he drew the tripping Rear
(Dreadful to think, and difficult to swear!)
The gaping Mountain yawn'd, from Side to Side,
A hideous Cavern, darksome, deep and wide:
In skipt th' exulting Daemon piping loud,
With passive Joy succeeded by the Croud;
The Winding Cavern, trembling as he play'd,
With dreadful Echoes rung throughout its Shade;
Then firm, and instant, clos'd the greedy Womb,
Where wide-born Thousands met a common Tomb.
Ev'n now the good Inhabitant relates,
With serious Horror, their disastrous Fates;
And, as the noted Spot he ventures near,
His fancy, strung with Tales and shook with Fear,
Sounds magic Concerts in his tingling Ear:
With superstitious Awe, and solemn Face,
Trembling he points, and thinks he points the Place.

We pass the Banks where Carrickfergus stands,
Whose threat'ning Fort defies invading Bands,
But yet her present Ruins scarce declare
What once the Glories of the City were.
In vain her royal Appellation springs
From old *Ierne's* Race of *Scottish* Kings,
Whilst her young[2] Neighbour late, and new to Fame,
No regal Honours sounding thro' her Name,
Miry and low beside the Lough display'd,
Prevents her Riches and attracts her Trade.
From the thin Harbour, thro' the vocal Town,
The cheerful Sailor's *Hail* is rarely known;
Tho' echoing Ruins greedily repeat
Each *clangor* straggling thro' the grassy Street;

[1] A mountain near Belfast. [2] Belfast.

Whilst on the Quay, where Merchants drove before,
Plato might muse and Antiquaries pore,
Yet still her Sons some Privileges claim,
And still the Ruins hold a City's name.

Dr. Kirkpatrick was a native of Carlow, which town he mentions in his poem as "my natal town, which bears the county's name." Oldys mentions him as "the learned and ingenious translator into Latin of some of the finest essays by Mr. Pope." (*Biographia Brittanica*, page 363, vol. 5.)

The *Sea Piece* is dedicated to "George Townshend, esquire, Commodore of His Majesty's squadron at Jamaica," who brought home the author and his sons in the *Tartar* from Carolina.

The poem describes three remarkably narrow escapes from death which the author had.

First, he was robbed of his clothing by a "barb'rous nurse," who left his cradle to be consumed by the fire. The child was rescued by his father, who found him playing with a kitten, unconscious of his danger.

The second escape was also from a nurse—a drunken one this time—who overlay the child, nearly causing his death. When found he was in convulsions.

The third and last was when a youth, having run away to sea, his ship was captured by pirates. They fired at the ship, one shot striking the "taffarel," where young Kirkpatrick was sitting, and as he says—

"One inch of Height prevented many a Verse."

The ship was plundered by the pirates, who brutally used the other members of the crew, but did not ill-use the boy, wishing to persuade him to join their ranks.

"They importuned me still to sup and dine,
And swore no Hand should hurt a Hair of mine."

He hesitated joining them.

"I must be choked by Thirst or choked by Law."

Finally, when the pirates left the ship he hid in the hold, and they left without him.

I am indebted to the Rev. Dr. Grosart for the opportunity of becoming acquainted with Kirkpatrick's poem, of which the verses given are a fair representation.

NOTE.—A portion of the above quotation is given at page 266 of *Old Belfast*, where the author's name is erroneously given as John. According to Oldys and the Rev. Dr. Grosart his name was James.

Miscellanea.

CUPSTONE AT ANTRIM.

By the Rev. W. S. Smith.

A CUPSTONE was lately found in the burying-ground of the Old Meeting House, Antrim. It was first observed under rather peculiar circumstances. After conducting a funeral service, the Rev. W. A. Adams, B.A., noticed that the stone placed at the head of the grave bore unusual markings. This stone he examined, and ascertained that it had been brought from a farm at Lady Hill, between Antrim and Carnearney, where it had lain at the side of a field apparently from time immemorial. It had been chosen as a headstone because of its strange appearance. The attention of others was afterwards drawn to it, with the result that it was found to be a cupstone with two depressions near each other. The stone is of the character common to Co. Antrim, and appears to have formed a part of a larger one. Its shape is irregular, one side being longer than the other. Its greatest length is 15 inches, its width 12 inches, and its thickness 4½ inches; while both cups are 4 inches in diameter, and one 1⅛ inches deep and the other 1¼ inches in depth. The space between the cups is a little lower than the general level of the stone, and their inner surfaces are quite smooth and regular.

It may be of interest to add that a number of stones of this description, though varying in type, are preserved in the National Museum of Scottish Antiquities in Edinburgh. Some have only one cup, some two. One has twenty-five cup-marks; another has cups on each side of it; while there are plaster casts of cup-markings occurring on rocks occupying an elevated position. What were these markings originally intended for? Here is room for ingenious speculation.

Reviews of Books.

Publications having any bearing upon local matters will be reviewed in this column.

The Irish Harp. By S. Shannon Millin. 1898. Belfast: W. & G. Baird, Ltd. Price 1/-.

This neat, well-printed volume is a reprint of a lecture delivered on the 28 March, 1898, and deals fully with the most interesting subject of Irish music and the national instrument, reflecting credit on its author, who must have spent much time on its production, as evidenced by the various authorities mentioned and quotations used. It is enhanced by numerous illustrations, several of which are from the pages of this *Journal.*

History of Corn Milling (Vol. I.): Handstones, Slave and Cattle Mills. With numerous illustrations. By Richard Bennett and John Elton. 256 pp. London: Simpkin, Marshall & Co., Ltd. Liverpool: Edward Howell. 1898.

It is rarely that so excellent a work is published on a technical subject as the present item. Illustrated by an admirable series of illustrations, many from photographs, the subject of corn milling is fully discussed by the joint authors, who are to be congratulated. They describe in the preface their reasons for undertaking the work, viz., that no history has been published, "however crude, of this ancient and important industry." Handstones, including Irish querns, are fully described, and curious examples of saddle-stones and other quaint implements given. We have no doubt that the second volume will prove of equal interest, not only to the trade, but to all interested in the past history of man's progress from primitive times. The typography and general get-up of the work reflect much credit on the Liverpool publisher.

* * * * *

Maces, Swords, and other Insignia of Office of Irish Corporations, &c. By John Ribton Garstin, M.A., V.P.R.I.A., F.S.A. 1898. Price 1/-.

This excellent reprint (with additions), from the *Journal of the Arts and Crafts Society of Ireland*, places in a manner never heretofore attempted a fairly exhaustive account of the different "baubles" of Ireland and other insignia of office. Most of the older corporate towns and cities of the country—many of them now having no existence as such—were lavishly endowed with grants and charters, maces and swords of office, and of these latter full detailed descriptions are given. The opportunity of examining many of them was afforded at the recent exhibition in Dublin, when the largest collection of such emblems ever shown was brought together. The history of their manufacture and origin, their shape and significance, is concisely given, forming, in the whole, an excellent book of reference for all time. When it is known how many maces have been lost in past years, or have passed into private hands, some having been picked up in London pawnshops, it makes one dread that some still known to exist may disappear in similar ways; hence the present most carefully drawn record of their state and possession is doubly valuable, and will doubtless serve as a check on their present custodians, and stimulate them to preserve these civic heirlooms for future generations. The book is fully illustrated, and reflects the highest credit on its learned compiler.

* * * * *

Pictorial Handbook of Larne. Printed at *Larne Times* Office. 1898.

This purports to be a popular tract descriptive of a celebrated tourist district of Antrim, a portion of the county which lends itself perhaps more than any other to a romantic, historic, and scenic guide. Where much, however, might be expected, little has been done, and that little badly. The excuse of hurried production is not sufficient for the use of the word "charming" nine times in the first few pages, nor for the information that Carrickfergus Castle was built before the Norman invasion, and that the Gobbins yield a varied *maritime* flora. The expression used that "Larne is thoroughly up-to-date" is scarcely applicable to this *Handbook*.

* * * * *

The Rebellion of 1798. By James M'Ferran. 1898. Belfast: W. & G. Baird, Ltd. Price 6d.

This is one of those delivered lectures that need not have been reprinted. By its style it brings no credit to its author, and it yields no thanks to those from whom its information was derived. Without exception, we believe we are right in stating that every single fact given—sometimes garbled, we admit—was taken from the pages of the Rev. W. S. Smith in his *Antrim* pamphlet or from the pages of this *Journal*. The very map is the one given by us some time ago, which was then specially prepared, yet no word of acknowledgment is given. The composition and grammar are in keeping with its other qualities.

The Life of Theobald Wolfe Tone. By Alice L. Milligan. 1898. Belfast: J. W. Boyd. Price 6d.

This anniversary year of the Insurrection of '98 has brought forth a large amount of literature on the subject—so much so, that we purpose at some future time dealing more exhaustively with all of it, for its production augurs well for Irish reading. If our people read of one particular epoch or phase of history they will be sure to read of others, and the more they read the better. We cannot know too much of our past; true, we have many things to mourn over, but others we can rejoice in, glorying in the past, and holding up our heads amongst the sister nations. The present volume is a synopsis of the larger life of Tone, and is written in a bright and taking manner, well adapted to the multitude. The close connection and affection of the ill-fated Tone with and for Belfast are well known, and the pleasant days he spent and the rambles he enjoyed with the grandfathers of some amongst us are not matters to be soon forgotten. Times have altered, opinions have changed, but the past is still with us when we read pages that tell of the aspirations and hopes of those who were willing to sacrifice all for the opinions they held to be as true as life, and dearer to them than those of their own bosom.

Notes and Queries.

This column is open to readers desirous of obtaining or imparting information on questions of interest and obscure points of historical lore relating to the district.

REPLIES.

Bunker's Hill.—The following communications conclusively prove that Bunker's Hill in America was not called after Bunker's Hill at Sydenham, Belfast, but *vice versa*. It also proves that the poet, James MacBurney, in his *Good Ship County Down*, was right, and did not transpose facts.

F. J. B.

"We find that Bunker Hill was named after George Bunker, a thrifty Puritan who acquired much land after his coming to this country before 1634. Frothingham, in his *History of Charlestown*, says: 'He had one lot on Bunker Hill running over its summit, hence its name.' Where he came from we do not know, but it is a curious fact that the hill bearing his name was not the one on which the battle was fought, the contest having taken place, through a misunderstanding of orders, on a lower hill (Breed's Hill) nearer the city. Subsequently the names of the hills were exchanged, Bunker Hill becoming Breed's, and Breed's Bunker.

"HOUGHTON, MIFFLIN & Co.,
"Publishers.

"*Boston, U.S.A.*"

"I have just been reading the 'Notes and Queries' in the *Ulster Journal*, and am glad that I can answer the one about Bunker's Hill, near Belfast, which was so called from the fact of a family residing there being the first to hear of the Battle of Bunker's Hill in U.S.A. My father was living in that neighbourhood at the time, and knew the people. I do not remember the name.

"AGNES E. ROSE-CLELAND.

"*Moy, Co. Tyrone.*"

I have frequently seen the statement that Bunker's Hill, near Boston, U.S.A., was called after Bunker's Hill at Sydenham, Belfast. The best authority I can give at present is the historical sketch of Belfast in the Belfast Directory, last edition.

JOHN VINYCOMB.

Abernethy Portraits.—In the April issue of the *Journal*, F. J. B. inquires if any portraits of the Rev. John Abernethy of Brigh, or of his son, the Rev. John Abernethy, M.A. (not D.D.) of Antrim, or of the latter's grandson, Dr. Abernethy, F.R.S., the famous London surgeon, are known to exist. I can speak only in relation to the Rev. John Abernethy of Antrim, who was for twenty-seven years minister of what is now the Old Meeting-house here. Long ago I made this same inquiry, with not very satisfactory results, as will be seen from what follows:—One of Abernethy's successors in Antrim, the Rev. Alexander Maclaine, M.A., married a daughter of the Rev. John Abernethy, and another successor, the Rev. William Bryson, married a Miss Maclaine, grand-daughter of Abernethy. He was minister in Antrim for about fifty years. Bryson's daughters kept a ladies' school, and the last of these, and also the last surviving member of the Bryson family, died in Antrim at the age of 85 years in 1862, after which all the family effects were sold by public auction. I was informed by the late H. C. Scott, Clerk of the Union, a most intelligent man and a native of Antrim, that among these was a large oil portrait of the Rev. John Abernethy, great-grandfather of the Bryson family, and that he believed it was knocked down to a Belfast furniture broker. Abernethy was a famous man in his day, and it would be well if a portrait of him could be obtained. If the Belfast newspapers would kindly copy this note, possibly the portrait might be traced, and a copy obtained for reproduction in a future number of the *Journal*.

W. S. SMITH.

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TO

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